



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

*Books Published by H. T. Dwight.*

THE FOLLOWING WORKS ARE PUBLISHED

BY

**H. T. DWIGHT,**

232 BOURKE STREET EAST, MELBOURNE,

(NEAR THE PARLIAMENT HOUSES),

And may be had of all Booksellers throughout the Colonies.

By THE REV. J. E. TENISON WOODS:

HISTORY OF THE DISCOVERY AND EXPLORATION  
OF AUSTRALIA.

2 Vols. 8vo. Cloth. £1 8s.

GEOLOGICAL OBSERVATIONS IN SOUTH  
AUSTRALIA.

8vo. Cloth. 7s.

"Information and entertainment have seldom been so successfully  
and agreeably blended."—*Morning Post*.

NOT QUITE AS OLD AS THE HILLS;  
A LECTURE ON THE EVIDENCES OF MAN'S ANTIQUITY.

8vo. 1s.

57-

*Books Published by H. T. Dwight.*

Price 2s., or with Portrait, 2s. 6d.,

By R. H. HORNE,

**PROMETHEUS THE FIRE-BRINGER.**

"The story of the exploit of Prometheus is told by the Chorus in words full of passion and imagination."—*The Athenæum*.

---

**BRITANNIA ANTIQUISSIMA;**

OR,

**KEY TO THE PHILOLOGY OF HISTORY (SACRED AND PROFANE).**

By JOHN JONES THOMAS, B.A. CANTAB.

Demy 8vo. Cloth. 7s. 6d.

*Second Edition.*

---

**AUSTRALIAN SKETCHES.**

SECOND SERIES.

By THOMAS McCOMBIE.

Late Member of the Legislative Council of Victoria.  
Author of "The History of Victoria," "Colonization," "Aborigines of Victoria," Papers on Social Science, &c. &c.

12mo. Cloth. 3s. 6d.

---

In the Press, and will shortly be Ready,

**LINDIGO THE WHITE WOMAN;**

OR,

**THE HIGHLAND GIRL'S CAPTIVITY AMONG THE AUSTRALIAN  
BLACKS.**

By ANGUS McLEAN.



# Britannia Antiquissima;

OR

A KEY TO THE PHILOLOGY OF HISTORY, (SACRED AND PROFANE.)

**CLARSON, SHALLARD, & CO.,**  
**PRINTERS, 85 BOURKE STREET EAST, MELBOURNE.**

SECOND EDITION.



# BRITANNIA ANTIQUISSIMA ;

OR,

A KEY TO THE PHILOLOGY OF HISTORY

(SACRED AND PROFANE).

---

“Gwir yn erbyn y byd,  
“Yngwyneb Haul a llygad goleuni.”

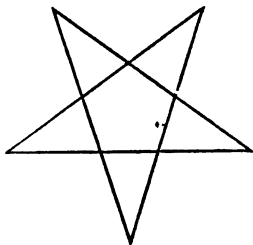
---

BY

JOHN JONES THOMAS, B.A., CANTAB.,

[CARADDAEG],

LATE HER MAJESTY'S INSPECTOR OF DENOMINATIONAL SCHOOLS.



MELBOURNE :

HENRY TOLMAN DWIGHT, BOURKE STREET EAST,

(NEAR PARLIAMENT HOUSES).

1866.

IN consequence of the first Edition being exhausted, I was unable to satisfy the various demands made for it by numerous friends, not only in Victoria but also in New South Wales. I therefore deemed it expedient to republish the same on my return from the latter colony.

JOHN JONES THOMAS, B.A.



To Miss Conway Griffiths of Carewglod.  
with every sentiment  
of grateful respect

May the 10<sup>th</sup>  
1870.  
London.

on the part of her  
Companion  
The Author  
John Jones Thomas

**THIS WORK**

**IS, BY PERMISSION, INSCRIBED TO**

**HIS EXCELLENCY SIR HENRY BARKLY, K.C.B.,**

**THE**

**REPRESENTATIVE OF HER PRYDAINIG MAJESTY,**

**AND**

**GOVERNOR OF THE COLONY OF VICTORIA,**

**BY HIS HUMBLE AND OBLIGED SERVANT,**

**JOHN JONES THOMAS.**



24 REGENT STREET, VICTORIA PARADE,  
MELBOURNE, MARCH, 1860.

MY DEAR CARADDAEG,

Many of your friends, who attended the banquet held at the Prince of Wales Hotel, in celebration of the Anniversary of Sant Ddewi, or St. David's Day, (1st March, 1860), have expressed a wish that you should publish your interesting essays on the Language and Early History of the Cimmerians.

I think the publication of a work upon the many curious and imperfectly understood subjects treated of in the papers, portions of which you read on the above-named and subsequent occasions, would be welcomed especially by your countrymen, and, I may add, by the public generally.

It is believed, from the ability evinced therein, that, were you to apply your linqual talent and classical learning to the task of analysing those questions thoroughly, we should have access to more reliable data than are at present available, and a clearer light may be thrown upon the philological, ethnological, as well as the political history of the Cimmerians, and of their descendants, the Cymry or Ancient Britons, the primitive and heroic inhabitants of Ynys Prydain, or the Hyperborean Isles of the West.

There are many reasons which should induce you to attempt to strike out a new path through this terra incognita of history, and, as yet, comparatively unexplored field of Cimbric literature. It is the bounden duty of some one who claims kindred with the Cymry to grapple earnestly and manfully with the subject, and who is not only conversant with the Cimmerian, but having, also, an acquaintance with the idiomatic structure of the other learned languages of antiquity.

There is honor and fame in store for him who can succeed in unravelling the symbolical meaning of the Coelbrennic or Bardic alphabet—which may be instrumental in the elucidation of phi-

losophical Druidism, the fervid poetry of Taliesin and the rest of the old Cimbri-Celtic Bards, together with the laws and fragmentary history of the Cymry—a people, notwithstanding the affected superiority of the plagiaristic Saxon, to whom the British Empire (with the Continent of Europe) is so much indebted, in *politics*, in arts, in arms, and industry, for its world-wide greatness and prosperity.

You have now an opportunity, if you will embrace it, of unmasking the fashionable cant which has been so long indulged in by the historic libellers of the Cimmerians and Cymry;—you may thereby vindicate the historic character of your forefathers, be doing honor to yourself, and, what is of far higher importance, be rendering great service to science and truth.

In conclusion, I trust sufficient reasons present themselves to your mind to induce you to at once prepare the work for the press, and, of course, to extend the work beyond the original design as your judgment and taste may dictate; but, on behalf of myself and friends, including the members of the Cymmrodorion Society, I desire it to be distinctly understood that, for the particular opinions which you may express about men and systems, you must hold yourself alone responsible.

An early reply will oblige

Yours very truly,

J. B. HUMFFRAY.

TO. JOHN JONES THOMAS, Esq., B. A.,  
North Melbourne.

---

NORTH MELBOURNE, MARCH, 1860.

MY DEAR HUMFFRAY,

Thanks for your letter. I gladly undertake the task, though conscious of the many difficulties that beset my path.

Yours very sincerely,

JOHN JONES THOMAS.

J. B. HUMFFRAY, Esq., M. L. A.,  
Regent Street, Fitzroy.

## INTRODUCTION.

---

"A general statement of any system of philosophic truths," as a modern writer of distinguished merit justly observes, "may be either a sketch of a doctrine to be established, or a summary of doctrine already established," but lost to view through the revolutions of empires and of eras, as regards a surrounding unCeltic world.

The system herein foreshadowed and annexed partakes of each doctrinal element. Its elaboration, in a theoretical and practical point of view, extends so far as to nullify the generally received opinions of what is deemed the 'learned and veracious world' in reference to the Cimmerians of antiquity—their origin and language, their manners and customs, their hospitality and commerce, their laws and literature, their music and their bards, their princes and their kings, their noble heroes and their chieftains, their merchants and their traders, their farmers and their peasants,—in fact, their prehistoric and historic CIVILIZATION, as well as to exhibit the insidious representations of rival nations, and the conflicting statements of literary incongruities, respecting this once DOMINANT and MIGHTY PEOPLE, of the East and West.

I have cursorily glanced over a few of these contested points in the first six lectures, and, should circumstances permit, I will follow out, in the remaining volumes, the reasonings, under other phases of natural laws and logical interpretation previously unwrought or undeciphered, if not unknown, as far as an ADAMITIC LANGUAGE is concerned. And I trust that, when the whole body of proofs, to be hereafter brought to light of day and inculcated as *positive facts* of an *immemorial world*, shall have been stringently scrutinized by the student of nature, of philology, of reason, and of truth, I shall have gone far to demonstrate who

and what people were the originators of mathematical, metaphysical, and astronomical sciences, when Roman and Grecian civilization were as yet in the undeveloped womb of time.

To this intent, I have great pleasure in drawing the attention of the cosmopolitan reader to the "Introductory Dissertation on the Sources and Formation of the Latin Language," by my old schoolfellow, the Rev. Henry Thompson, M. A., and appended to the "History of Roman Literature," and shall accordingly transcribe a passage or two therefrom to prove my case, but will refer the impartial inquirer after hidden truths to the arguments adduced in my "Clavis Adami," and "Clavis Poetarum," and particularly to the "Ingens Facultas Linguae," for deductions and for facts.

O, that the erudite scholar of St. John's, with all that is brilliant in Cambridge and Oxford, had devoted the tenth part of his valuable time to the study of the Cimmerian, and then all lingual doubts, difficulties, and gropings in the dark, would have been dissipated, like the brain-myth or cant-incomprehensibility of a *Cimmerian darkness*, to the four winds of heaven, not merely with regard to Latin and Greek derivatives, but also to the Hebrew, Sanscrit, Syriac, and other remnants of the East, as well as to all the *ancient* tongues or dialects of the earth combined. Let the sceptic-scorner close my book, and study Thompson first.

I cannot here enter upon a recapitulation of proofs elsewhere advanced, respecting the *universality* and *unshaken tenacity* of this 'divine truth,' but shall endeavor, very briefly, to philologically anatomise a term taken at random in each of the categories laid down by the Rev. Mr. Thompson, in favor of this or that theory, premising, however, that, with us, each Coelbrennic or bardic letter embodies a peculiar—a distinct meaning of its own, and that, consequently, our Cimmerian letters have ever been considered as *ideal words*, according to a paradigmatic elementation of the language inherently symbolical therein, and otherwise unknown to any other on the surface of the globe.

"But without, for the present," says Mr. Thompson, very

wisely, "either affirming or disputing this point [*i. e.*, that is that every word in the *Æneid*, according to Valpy, was derived from Greek] it is evident that the Latin language, in literature, at least, contained three classes of words, if not more." Of these—

- I.—"Some were simple transplantations from the Greek, apparently after an extensive intercourse subsisted with Magna Græcia, or even Greece itself: such are Greek proper names, altered only in inflections, and such substantives as the *thesaurus* (trysor) and *triclinium*, &c."

Now, *triclinium* is, of course, derived from *τρι* and *κλινος* or *κλινη*. What is *tri*. Is it a root, per se, and having a distinct meaning as *τρι*? No, but it is found to be used in composition for *τρεις*. And what is *κλινη*? A bed. Very well; but how came it to signify a bed?—how do we get an idea of 'reclining, stooping, or bending?' According to the Cimmerian term, it comes unchanged direct from *tri*, three, and *clin*, a knee, because a person cannot recline on a couch or a tripod without bending the *knee*.

- II.—"Some were obviously Greek, yet such as entered the language naturally and were part of its essential elements: to these, such proper names as *Æsculap-ius*, *Hercules*, &c., may be referred."

The analysis of these two terms will be found in pages 136 and 141. These and others are incidentally explained in the second and third volumes.

- III.—"But there still remains a class of words, which, if really of Greek origin, are evidently derived by a very different process. The maternal likeness is completely obliterated, and the enquirer who would establish the relation must content himself with the vindication of minute lineaments, in which few will be able to discover the parentage. Such are *meta*, *lorica*, *clypeus*, *infula*, &c."

*Lorica* is translated, 'a cuirass, defence, breastwork, arms,' &c. *Lluryg* (or *Llu-ryg*) is the Cimmerian expression for the above interpretation of *Lo-ric-a*. Now, *llu* signifies a throng, a crowd,

a host, and *ryg*, 'what bursts through' or dashes forth = *rhwyg*, the root of *ρηγνυμι*, to break or burst forth, *i. e.*, 'a host-sallying-armor.'

IV.—"The terms of husbandry and rural and domestic occupation are mostly Greek; as, *aratrum*, *ovis*, *agnus*," &c. *Aratrum*, in that case, comes from *αροτρον*, *arotron*, and is derived from *apow*. But, what of the *τρον*? What business has it there any more than *βρον*, *γρον*, or any other *ον*? See the term explained in pages 201 and 202.

V.—"Those of warfare, on the contrary, cannot be convincingly deduced from the Greek, and, possibly, are not Greek at all; as *gladius*, *sagitta*, &c."

*Glad-ius*, a sword, is found in the Cimmerian *Cleddeu* or *cled-dyf* (*cledd-eu*). But how came it to have that signification?—from *cledd*, rest, or *cled*, sheltering; or, possibly, from *cladd*, interment, as its cause and effect. *Sagitta*, an arrow, is also perceived in *Saeth* (*sa-eth*), and derived from *sa* (*s × a*) 'what counter-wavers,' and *eth*, a terminal signifying 'completion or twisting.' "Hence it has been concluded that the un-Greek element was introduced by victorious invaders." Were these, then, the Umbri, or Cimmerian Ligures?

VI.—"This view, also, is countenanced by un-Greek terms referring to government and laws; as, *testis*, &c."

*Testis* (*test-is*), a witness, is seen and heard in *Tyst* (*ty-yst*), from *ty* (*t × y*), 'what includes,' and *yst* (*ys × t*), 'an issue of,' 'an inward expansion,' *i. e.*, 'a retainer of external evidence or outpourings.'

And, finally, let us take an order of epithets, as *can-(us)*, *ver-(us)*, *sever-(us)*, *virid-(is)*, *avid-(us)*, &c., &c. Let the former instance, for the present, suffice. *Can-(us)* is usually considered akin to *kaw* and *kauw*; but we want something more than this alleged kindred alliance. Let this and other subterfuges be taken for what they are worth, and no more. We defy all the un-Celtic elements, and all the classic folios of the universe, to assign a *natural*, a logical, and philological explication to these and other



multitudinous plagiarised terms. Moreover, why is it *can*-(us), and not *cam*-(us) or *cap*-(us). Why should the idea of whiteness be given to it, in preference to what is blue, red, or yellow, for *ka-w* does not burn with an uniformity of color, according to the experience of the metallurgist.

The roots of *can*-us or *can*, 'white, splendid, enlightened,' according to a paradigmatic elementation of the Cimmerian, will be found, in conformity with an example given of the elements in page 164, to be literally and ideally explained, as far as regards the Coelbrennic words C and A. The  $n^{\text{th}}$  power of  $n$ , so to speak, will be analysed in the expression *tân*, in page 166, so that thereby the whole term will be proved to signify 'a preservation, in continuance, of what is visible,' just as *car*-(us) is equivalent to 'a keeping, in continuity, of what is of an *inward* force.'

The Adamitic meaning of *can* is preserved in *Cahngti*, or *Cahngtiw*, the Chinese expression for the Deity. Cimmericé sonans, it is *can-yng-tiw*, *i. e.*, splendor or enlightenment in God = 'the Supreme God of ancient and eternal enlightenment,'—the terminal *ti-w* corresponding to the Hindoo or Persian Di-w, or our own D. U. W., as elemented in page 171 and elsewhere.

*Cahngti*, then, unlike the material form of a Lama or a Fo, dressed in sovereign robes of state, or of other multifarious and adored images of *darkened* demons, or inferior divinities, who are looked upon as mediators to the above supreme, *enlightened* God, was worshipped by the literati, the higher mandarins, and the imperial dynasty, by prayerful supplications and thanksgiving, without the boyish and girlish accompaniments of paint, wax, canvas, wood, brass, gold, and silver impressions, or any other idolatrous appendages whatever.

And hence, and not hence only, will it be perceived, independently of what has been already advanced in the first volume, and of what is to be incorporated throughout the second and third by other material proofs and logical deductions, as well as by silent *communings with the 'laws of natural science,'* as yet untraversed by philology, wherein each article or leading title is made to be proudly responsible for its own share of irrefragable

truths as regards the version of its own Vestments, its Victuals, its Beverages, its Gold Coins and Ornaments, its Laws and Sovereignty of the Island, its Literature and Music, its Penillion and Englynion, its Mabinogion, and, above all, the Adamitic origin and radical expansion of the Cimmerian among the primitive or quasi-radical languages of earth, that the Cimmerians of Ynys Prydain, were not and could not have been, nationally speaking, such as the 'envy, malice, and all the uncharitableness' of a rampant or phlegmatic annalism have depicted them to be, as far as regards arts and sciences, life and manners, during the prehistoric periods of an antique world. *Do or can the germs of civilisation, once implanted in a nation, entirely lose each and every trace of their former existence, so as to become absolute savages or barbarians? Did Persia, did Egypt, did Greece and Rome revert to such an abyss of unlettered savageness?*

"The useful arts," as Professor Tytler (Lord Woodhouselee) has well observed, in reference to mankind in general, "are the offspring of necessity. The sciences are the fruit of *ease and leisure*. Agriculture is not practised till the tribe becomes stationary, and *property is defined and secured*. The sciences arise in a cultivated society, where individuals enjoy that leisure which invites to study and speculation. The priests, maintained in that position by the monarch, were the earliest cultivators of science."

Let the soundness of this axiom be *tested* on the prehistoric evidence already but imperfectly enunciated in these pages, and I doubt not that, in the prehistoric language of Archdeacon Williams, to whom, en passant, I am particularly indebted for many valuable hints, *Cimmerian literature*, of one order or other, "will, *in spite of all obstruction*, eventually force itself upon the public notice, and be hailed as one of the great lights in *a future field of observation*, which is now covered with thick darkness."

I shall not pursue this subject-matter further at present, but hasten to give a brief account as to the purport and origin of this work, as stated by the President of our last anniversary banquet.

The following essays or lectures owe their birth to my esteemed

and patriotic friend, John B. Humffray, M. L. A., who, while we were discussing together the unacknowledged merits of the Cimmerian race on the broad area of ancient and modern civilization, induced me, a few weeks prior to the anniversary of St. David's, to write a paper or two on these vexed questions, and to his sound judgment, correct taste, and logical acumen, I am deeply indebted. I unhesitatingly predict for him a yet more brilliant career on the field of honorable distinction. 'Britannia Antiquissima' demands this public tribute of justice at my hands. Though profoundly aware of the difficulties to be encountered on the threshold of authorities, I did not hesitate, even with such insufficient means at my command, to make the attempt. In this dilemma, I have been necessarily obliged to recur, almost uniquely, to first principles, *i. e.*, to the innate laws of nature, as philologically interpreted from our Adamitic tongue, as the surest harbingers of primeval thought and action, the firmest basis of antecedent life—the best guarantee of a nation's career on the difficultly-trodden field of space and time, as already but partially exemplified and developed within the secret folds of the paradigma et 'Symbola Elementorum,' the astronomical symbol, the aula *Humffrayia*, the 'Clavis Adami,' &c., &c.

Moreover, I contend, for reasons to be hereafter assigned in my Cimbri-Celtic and other articles, though written prior to my reading the subjoined passages, that the Cimmerians were "those *most ancient and highly-cultivated people of Asia* of whose memory every trace is now extinct (?), but who have been the *parent instructors of all around*," spoken of by M. Bailly. "If we find," continues the learned author, as cited by Professor Tytler, in reference to 'M. Bailly's theory of the origin of the sciences among the nations of Asia,' "if we find," says he, "in the scattered huts of peasants, fragments of sculptured columns, we conclude for certain that these are not the works of the rude peasants who reared those huts, but that they were the remains of a magnificent building—the work of able architects, though we discover *no other traces of the existence of that building*, and cannot ascertain its precise situation."

But, where did this most *ancient* and *highly-cultivated people*, whose traces are now extinct," reside?

Some ascribe to "these *parent instructors of mankind*," the "circumference of the Axinus and the coasts of the *Ægean*, as their primitive abodes;" others, "the area of *Anatolia*." According to others, "the precise situation," (I quote Lord Woodhouselee) "of this great ancient people, M. Bailly does not pretend to fix with certainty, but he offers probable reasons for conjecturing that it was about the 49th or 50th degree of north latitude [higher or lower], in the southern regions of *Siberia* [*i. e.*, the *Bastarnæ Cimmerici populi*, and adjacent to the *Crimea* or *Cimmeria*]. The observations of the risings of the stars, collected by *Ptolemy*, must have been made in a climate where the longest day was sixteen hours, which corresponds with the latitude mentioned." Yet, the learned commentator, most unaccountably, as many others before and after him, unconscious, or, rather, forgetful of druidical astronomical attainments, as described by the classics of Greece and Rome, insinuates that "no European nation in that latitude understood astronomy in those early days." Such an assertion is easily made, and then he flies off at a tangent to infer, on equal data, I presume, that "the religion of the *Indians* and *Chinese* originated in that quarter." If such be the case, the far East is a far greater plagiarist than we *Cimmerians* gave it credit for. The profound ignorance of our learned world as to the prehistoric *Cimmerians*, has founded all its theory of the past on this wretchedly-understood basis. Hence, one error, of any magnitude and importance, generally procreates, according even to our own modern experience, another, frequently more glaring than its antecedent, and thus nullifies, on such a descending scale, any attempt made to reconcile historical differences of opinion so acquired.

I feel a deep debt of gratitude to those of my *Cymmrodorion* and other friends, viz.—Messrs. J. B. Humffray, M. L. A., W. H. Gatty Jones, M. L. A., Thomas Miles, William Randle, Jenkyn Collyer, the Hon. V. Pyke, M. L. A., the Rev. C. T. Perks, Samuel Thomas, Wriothesly Noel, Richard Hale Budd, Colin Campbell,

John Davies, Daniel Owen, James Bevan, Henry Tolman Dwight, M. J. P. Hannify, P. Higgins, Rev. M. Rintel, Arthur Hopkins, George Holmes, P. H. Smith, W. J. Vance, C. R. Swyer, W. A. Zeal, J. M. Thomas, Rev. G. Studdert, A. Galt, R. Cowel, and others really interested in an attempt at a creation, however humble and imperfect, of Victorian Classic Literature; and who have kindly aided and cheered me on in the prosecution of my work, through many untold troubles and difficulties; and I trust that the results of my efforts, though, under various pretexts of cold-waterism, deemed by one 'a non-ledger affair'; by another, 'a piece of useless learning'; by a third, 'nought but Welsh,' will not prove unsatisfactory to those who blend refinement of manners and of intellect with the encouragement of colonial literature, and not with the all-engrossing appetite for usurious or other wealth, or with the supercilious rejection, in a trading spirit, of every pamphlet, book, or poem, not within the accidental sphere of interchanging clientism, visiting predilections, or formal introductions. Let the printers and publishers of Melbourne attest the abashed truth that there is "something pompously rotten in the state of Denmark," *minus book-sale bargains* of lettered vellum and illustrations in morocco or otherwise. Let no one empirically put the fault on his neighbor, even though he were a Croesus in disguise, as a balm to his own apathy—an excuse for his own share of indifference with regard to fostering an Australasian literature.

My thanks are also due to his Excellency Sir Henry Barkly, and to His Honor Judge Pohlman.

In conclusion, I trust that my humble efforts to supply a known want in the historical and classical literature of the world will be appreciated by an open-hearted and generous public, the really adopted sons of a Victoria *florissante*. I invite the fair *criticism* of the true scholar to the *principles* therein involved, and await with deference and confidence his verdict. Probably I may provoke the sneer of the cynic and the clamor of the sciolist, by the detection of some vent here, some vent there; but such lite-

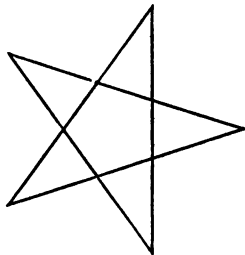
rary moschetos, such 'mechanised automata,' however much they may succeed, by buzzing verbiage of the hour, in annoying the author, will sting at the symmetry of truth in vain.

" Spirit of Nature ! no.  
" The pure diffusion of thy essence throbs .  
" Alike in EVERY HUMAN heart.  
" Thou, aye, erectest there  
" Thy throne of power unappealable.  
" Thou art the judge beneath whose nod  
" Man's brief and frail authority  
" Is powerless as the wind,  
" That passeth idly by.  
" Thine the tribunal which surpasseth  
" The show of human justice  
" As God surpasseth man.  
" SPIRIT OF NATURE ! no ! ! "

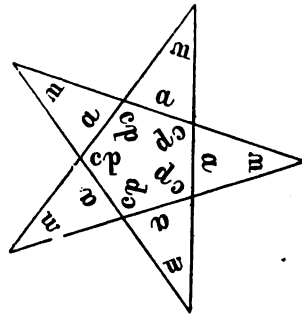
---



**1** Nôd-dyn. (See p. 152.)



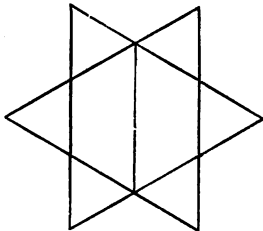
**4** The Cimmerian Pentagon of Asia Minor and of Europe. (pp. 157-175.)



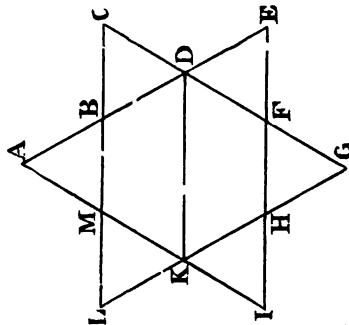
**7** Nôd-Cadelfen Felix (fy mab), neu Tywarchen pumongl. (pp. 157-175.)



**2** Nôd-coel-fy. (See p. 153.)



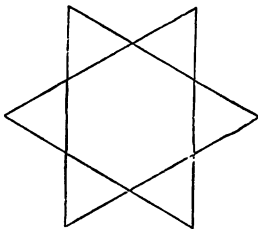
**5** Magean David, or Yohothym Shloma, of Central Asia. (pp. 157-175.)



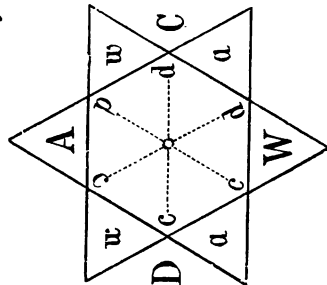
**8** Nôd-Magen Eulatio (fy mareh), neu Ieith-Nôd-dynoryw. Pp. 157-174 and 175-7.)



**3** Nôd-pelydr goleuni. (See p. 154.)



**6** Sri Tantra, or Khat Kon Chakra, of India and the East. (pp. 157-175.)



**9** Nôd-Cadw con-braint Mesac (fy mah), neu Breint-tantawr-Nôd Derwyddon. (pp. 157-175.)





## CONTENTS.

	Page
Proem .. .. .	1
Preliminary Survey .. .. .	2
Origin of Cymry or Cimmerians .. .. .	3
Antique Names of Britannia .. .. .	6
The Cimmerii of Herodotus .. .. .	7
Interpretation of Sites in the Crimea .. .. .	8
Invasion and Expulsion .. .. .	11
Chalybos; its Iron Mines .. .. .	12
Phoenicians and Pelasgi .. .. .	13
The Homeric Aithiopas .. .. .	15
The Triones of Strabo .. .. .	15
Prehistoric Occupation of Asia Minor .. .. .	17
The Druidical Castalium Fons of Corycos .. .. .	20
Mount Tor .. .. .	20
The Primitive Inhabitants overcome by the Medes, &c. .. .. .	22
Unknown exit of Cimmerians to Deffrobani .. .. .	29
Thence across the Moryntir to Ynys Prydain .. .. .	32
Primitive Purity of Faith .. .. .	33
Crossing the Beisfor; Occupation of Ægean Provinces .. .. .	36
Mœonia and Druidical Stones .. .. .	37
Harpasa Cromlechs .. .. .	40
Cimmerian Rights of Country and of Clan .. .. .	41
Giants; Cyclops .. .. .	43
Megalithic Structures .. .. .	45
Hyperboreans .. .. .	47
Troy and its Troiau .. .. .	53
Troinofant .. .. .	54
The Land of Gavis .. .. .	55
The Vicinity of Troy .. .. .	57
Varro and the Ægean Sea, travestied into a goat .. .. .	59
The Axinus .. .. .	62
Macedonia .. .. .	63
Gigonus .. .. .	64
Druidical Remains at Alpenus, by the artistic Cercopians .. .. .	67
The Cimmerian and the Greek .. .. .	71
Synonymy Identifications .. .. .	73
Celtic Nations alive to action .. .. .	74
Captured Rome .. .. .	75
The Helvii, Boii, and Belgæ .. .. .	77
Cimbric Colonists on the Shores of Mormarwisa .. .. .	78
The Kymbry civilising Northern Gaul .. .. .	79
Cimmerians as Allies and Mercenaries, in Sicily, Greece, &c. .. .. .	80
Gesatæ .. .. .	81
Discrepancy of Authors about Dress, &c. .. .. .	82
Brennus .. .. .	83
Belin .. .. .	
The Moral Phase of the Celts .. .. .	

The Authenticity of the Triads .. .. .	87
Distinctive Classifications .. .. .	88
Historical Triads .. .. .	89
Triads of Wisdom .. .. .	100
Institute of Druidism .. .. .	101
Bards .. .. .	103
Ovates .. .. .	108
Druids .. .. .	113
Metempsychosis .. .. .	116
Constellation of Pleiades .. .. .	117
Orion .. .. .	119
Dolphin, Draco, &c. .. .. .	120
Druidical Instruction .. .. .	121
Saronides .. .. .	123
Cimmerian Astronomers .. .. .	124
Cimmerian Theogony of the Hellenes .. .. .	125
Hyperborean Celtic Druids .. .. .	126
Greek and Roman Gods .. .. .	129
Worship of Bel in the West .. .. .	139
Bal or Baal, of the Hebrews .. .. .	141
Phoenicians .. .. .	141
Hercules .. .. .	141
Carcharian Dog of Triton .. .. .	142
Jonah's Fish .. .. .	143
Beal's Fire .. .. .	144
Sateyrn of Assyria and Prydain .. .. .	145
Triad on Awful Events corroborated .. .. .	147
Dewless Tumps .. .. .	148
Ceremonial Formula .. .. .	149
Confirmation by Virgil and Homer .. .. .	150
1. Symbol of Humanity .. .. .	152
2. Domiciliated Emblems .. .. .	153
3. Pelydr Goleuni .. .. .	154
Triplicities .. .. .	155
4, 5, 6. Symbols of the 'Aggregate,' &c., &c. .. .. .	157
Cimmerian, Hebrew, and Sanscrit Symbols .. .. .	158
Symbol of Universal Tongue .. .. .	175
Its Comprehensive Range .. .. .	177
Cimmerian Illustration; or the Aula Humffrayia. Compare pages 63-4 and 106 .. .. .	178
10. Astronomical Symbol .. .. .	180
Commerce .. .. .	182
British Isles .. .. .	182
Tarshish .. .. .	183
Tin Islands .. .. .	184
Tin and other Ores .. .. .	185
Definitions of the same .. .. .	186
Amber, Tin, &c., in Bond .. .. .	188
Bronze throughout the East .. .. .	189
Æstryrnides: their position .. .. .	190
The castir element untenable .. .. .	193
The correlative exchange of Commerce .. .. .	193
Cimmerian Existence attacked on every side .. .. .	194
The Condition of the Saxons .. .. .	194
An Anecdote Illustrative of National Theft .. .. .	195
Pertinacity of Attack eventually balked .. .. .	196
The reasons for Self-Aggression .. .. .	197
Piratical Aspect of a Housless Saxon .. .. .	198

# CONTENTS.

xxi.

Universality of the Cimmerian .. .. .	198
The Man of Money Idolised by Mammonites .. .. .	199
Cognate Principles of Lingual Identification .. .. .	199
Ancient and Modern 'Cabaging' by wholesale .. .. .	200
Prior Facts damnatory of Foregone Conclusions .. .. .	200
Instruments of One Kind in Evidence of Another .. .. .	201
Aratrum and Fenestra—Illustrative of Open Theft.. .. .	201
Din or Dinas, an Anti-Cæsarean Fact .. .. .	203
Prehistoric Abodes corroborated .. .. .	204
A Silent Appeal to the Dignity of Humanity .. .. .	205
Universality of Din or Dinas .. .. .	205
Primitive Castles .. .. .	206
Proofs of Anterior Foundations .. .. .	207
A Base of Similarity at home and abroad .. .. .	207
Absurdity of Cave abodes .. .. .	208
Fraud Triumphant over Misplaced Confidence .. .. .	209
The Prepelagic Antiquity of Caer, Bod, &c. .. .. .	209
Plâs and Palatium .. .. .	210
Identity of Piratical Frisiabones with Saxons .. .. .	211
Primary Buildings and Secondary Structures .. .. .	212
The Walli from the Shores of the Channel to the Base of the } Grampians .. .. .	213
Personal Reminiscences .. .. .	214
The Sarnau of Antiquity .. .. .	215
Nature revealing Triadic Truth .. .. .	216
Arrogance reproved by Cimbric Literature .. .. .	216

## SUMMARY OF CONTENTS.

### VOL. I.

1. Nomina Insularum Britannicarum .. .. .	page 1
2. Cimbro-Celtic Families .. .. .	6
3. The Triads of the Island of Great Britain .. .. .	89
4. The Institute of Druidism .. .. .	101
5. Symbola Elementorum .. .. .	152
6. Cimmerica Commercica Antiquitatis .. .. .	182
7. Castella et Ædificia Britannica .. .. .	194

### VOL. II.

1. Golden Coins, Ornaments, &c.
2. Vestments and Armor, &c.
3. Victuals and Beverages.
4. Sovereignty of the Island.
5. Cimbric Laws.
6. The First and subsequent Roman Invasions.

### VOL. III.

1. Clavis Adami.
2. ——— Poetarum.
3. Ingens Facultas Linquæ.
4. Music, &c.
5. The Early Foundation and Development of British Church.
6. The Brilliant Ages of Cimmerian Literature and Mabinogion.

### VOL. IV.

- Cimmerian Celebrities in Art, Science, Warfare, &c , from the first, through each century, down to the present time.

## ERRATA.

For Ταλαραι read Γαλαραι.....	page	15.
„ ‘dearer’ read ‘clearer’ .....	„	16.
„ ‘nominariunt’ read ‘nominârunt’...	„	57.
„ ‘Jadæus’ read ‘Judæus’ .....	„	73.
„ εξαλλουντας read εξαλαουντας .....	„	75.
„ ‘wyfalwng’ read Uyfalwng .....	„	142.
„ ‘scholiasti’ read ‘scholiast’.....	„	164.

After ‘organic’ add ‘and *inorganic*,’ as C and W contained the embryotic ‘*da mater cyntaf*’ of their living creatures, page 164; after ‘importation,’ read ‘or’ instead of ‘and,’ p. 184.

Other errors, probably, of a similar character, may have crept in, which, of course, cannot affect the scholar and the object to be represented to the mind according to the context. I have, also, to point out the loss and intermingling of Hebrew letters in the only case or fount in use in Victoria, such as the *mem* for *teth*, and *he* for *cheth*, and so forth; but, to avert this most serious difficulty, I have associated the Cimmerian sounds of the Hebrew letters, so that any error—such, for instance, as the *mem* being put for *he* in the term *zeher*, at page 202—can be easily detected, and explained in others as they may occur. This anomaly will, however, be shortly remedied.

“To all apparent beauties blind,  
“Each blemish strikes an envious mind.”

I feel much pleasure, at the end of this first journey, in sincerely thanking MR. GIBBS, (of the firm of CLARSON, SHALLARD, & Co.,) for his unflagging zeal, and attention and mastery of classic readings, in getting through the Press a work of so many lingual and symbolical difficulties with such a comparative paucity of errors, independently of other serious and material drawbacks to its issue on the page of life.

## LECTURE I.

---

"NATURE, enchanting Nature, in whose form  
"And lineaments divine I trace a hand  
"That errs not, and find raptures still renew'd,  
"Is free to all men—universal prize!  
"Strange that so fair a creature should yet want  
"Admirers, and be destined to divide  
"With meaner objects ev'n the few she finds."—*Cowper*.

---

MR. CHAIRMAN, VICE-CHAIRMAN, AND CIMBRIC FRIENDS,—

I want you all to migrate, in imagination, as our forefathers did in reality at one time, to the "cradled lands" of the Cimbri, whether in the Caucasian or Crimean range of hill and dale, or on the plains of Asia Minor, and the isles of the great sea! at another to the immemorial scenes of fatherland, the isles of the sea—the isles of the west, of the early Hebrews, the far west of the Greeks, and concentrate your attention on this triad of great import, Cymro, Cymry, a Chymraeg—Welshman, Wales, and the Welsh (or Cimmerian or Cimbric) language, whilst I endeavour to throw, if possible, a scattering gleam of light on a congeries of some subjects never before handled or touched upon, as far as I am aware: also, on events long antecedent to the foundation of Assyrian, Persian, Grecian, or Roman greatness; on facts and ideas drawn out of well-accredited written authorities, as Cymbric, Hebraic, Sanskrit, Egyptian, and other languages, sacred and profane, as well as out of the unlettered yet truth-speaking coins of ages, and the very stones and trees and plants of silent earth itself, with I trust, appropriate logical deductions made therefrom; on circumstances contemporary with the early Prophets of Israel, with the poets and philosophers of Greece and Rome, and the early dawn of Christianity, and its pregnant results as regard our own race and language in its onward blessed course to us; and then endeavour to develope some of the untold inestimable realities of Bardic lore, as corroborative of external history in many divergent points, while far surpassing them in others, in the race of time and truth; and, finally, to take a rapid sketch of our immortal language in its force and pathos, as exemplified in the laws, poetry, and beliefs

of the Cymry or Cimbri of by-gone ages, as well as to review other incidental matters, affecting our too long ignored national antiquity and dignity, our rights and literature, as well as our incontestable civilization, in pre-historic times.

It is often asked, Who were the Cymry, Cimbri, Cimmerians? whence came they? with what branch or race of the human family where they ethnically connected?

The Cymry, Cimbri, or Ancient Britons of the present day in every portion of the world, whether in Cambria, parts of England, Armorica, Australia, or America, are, by universal consent, allowed or alleged to be identically and lineally descended from Gomer, son of Japhet, as the audax Japeti genus (the daring race of Japetus), the progenitor of our race—a race, be it remembered, possessing the oldest spoken, written, or cultivated language in Europe; and which, though long anterior in its formation to that of Rome, coeval in glory with that of Palestine, Greece, and Araby the blest, and, mirabile dictu, surviving them all, has literally fulfilled the predicted reality of the aphorism, “oes y byd i'r iaith Gymraeg,” and which again, in its unimpaired existence from on high, like the genial gales of air, where'er they do exist, goes forth in giant force, to ends of earth and time, increases more and more, till setting suns and moons and stars, shall cease to shine upon the race.

The term Cymry or, more strictly speaking, Cymmry, is the plural of Cymro, and is derived from *cyn* (first, pristine, original), and *bro* (a district or region), as ‘Morwynion bro Meirionydd.’ Thus Cymru, now called Wales by our English friends, becomes the radix terræ vel matrix (the root of mother earth) as it were—the autochthon or native country. Its latinised form into Cambria and Cumbria of the North is traceable, in harmony with the grammatical rules or laws of the language to this root, by its well-understood commutation of the *n* and *b* in *cyn*, and *bro* into *m* in *cym*, and the *m* in *mry*. This idea of aborigines or indigenæ, as ever promulgated by the natives of Britain, prevailed also in the Crimea and *Κιμμερία* (from a simirar derivative) before and after Homer, and continued down to Cæsar's time, as I learn from the following passage, “Britanniæ pars interior ab iis incolitur quos natos in insula ipsa memoria proditum dicunt: The interior part of Britain is inhabited by such as are recorded by tradition to be originally planted there.”

Wales is derived from Taliesin's Wallia, ‘Ond Gwyllt Wallia,’ which, in its turn, came from *gwâl* (cultivated soil), or *gâl* (fair as a stream), which also is the root of Galatia, Gallia, Gaul, and Galles. The Saxons called the early Cymry, Wallish or Wallis; hence, by syncope, it became, by an easy transition, the Walsh or Welsh of the subsequent Danes and Normans. The Saxons, also, from their correct knowledge of the people they came to

succour and *deceive*, must have concluded, from the brotherly ties of alliance and creed, as well as from the identity of language, peculiar to the Gallic Armoricans and the Cymry, that the original natives of the island were of common extraction with their continental neighbours.

Albion is derived from *albus*, on account of the white cliffs visible to navigators on the south side of the island; or, from its root of *Alp*, a craggy ridge.

But, whence came the name of Britannia, 'Gwlad yr hen Frydaniaid' (Land of the ancient Britons)?

"Nostro deducta Britannia mundo."

"Britannia from our world withdrawn."

Before the island received its now world-wide name, it was mysteriously called 'Isles of the sea' 'Isles of the west,' the 'Island which is in the sea'; the 'Εως του Ζεφύρου' (The far west); the 'Ζοφος ηεροεις' (House of darkness, or the extreme west of the Hyperboreans); and 'Boreas under the Great Bear' (Gelidi prope flabra aquilonis); also, the Hyperborean Isles of Hecatæus, and of Pindar.

I meet the term Britannia under various primitive forms, as Βρετανια, Βρετανικη νησος (Britannia, the British Isle); and, in Aristides, by way of eminence, η μεγαλη νησος (The great island).

Procopius calls it Βριτια. The same form or root is also discernible in the following distich ex Sibyllæ oraculis:—

"Εσsetαι εν Βρυτεσσι, και εν Γαλλοις πολυκρυσσοις

"Ωκεανος κελαδων, πληρουμενος αιματι πολλω."

"On Britain and the golden coast of Gaul

"Blood-coloured shall the raging ocean fall."

Dionysius Afer speaks of the group as Isles incomparable:—

"Των το μεγαθος περιωσων, ου και τις αλλη

"Νησοις εν πασησιν Βρετανισιν ισοφαριζει."

"Such is their circumference, no other isles

"Can with the British Isles compare."

What is the meaning, then of the final trisyllable in the term Britannia?

The *τανια* (tania) in such words as *Mauritania*, *Sequitania*, according to ancient glossaries, signifies in old Greek, *an extent of country*, from *tyn*, a stretch, an expansion.

The prefix now remains. It has occupied the searching investigation of our oldest Cimbric etymologists. According to some, the term can be solvable into no other, than to Brython of Llydaw or America, or to Brut, Britis, or Brutus, of Troy, two illustrious prehistorical colonists of Asia Minor. According to others, not well versed in the correct history of their race, it refers to the epithet *Brith*, painted or variegated, in allusion probably, to the Volusenian concoction, and the consequent Cæsarean legend,

attributing to the whole nation, what was practised only by a few gymnasts, who daubed their frames with *vitrum*, woad, or other coloured unguents preparatory to their exhibition on the arena; which custom was, is, and probably will be, the practice of Europe generally, till histories shall be no more. This fanciful 'painted' interpretation was never even slightly, much less seriously entertained, by any philologist possessing a grain of 'rationale,' in corpore sano; this exploded change has long vented itself in thin air, and is totally unworthy of any future repercussion.

For my part I am disposed to rely on the *druidical records* of my country, rather than on the terrified imagination of a reconnoiterer, or on the speculative ideas of a crude and credulous posterity, relying on the 'fallacia mendacia' of a former period, to ooze out their impotent dignity.

This antique term, then, according to the triad, is derived distinctly from '*Prydain* ab Aedd Mawr' (*Prydain* son of Aedd the Great).

"Tri enw a ddoded ar ynys Prydain o'r dechreuad. Cyn ei chyfanneddu y doded arni *Clas Merddin*; a gwedi ei chyfanneddu arni, *Y Fel Ynys*; a gyrru gwledigaeth arni gan *Prydain* ab Aedd Mawr, y doded arny ynys Prydain. (Three names were given to the Isle of Britain from the beginning; before it was inhabited, *Clas Merddin* "the sea-girt green spot": and after it was inhabited, that of *Fel Ynys*, "the honey island": and when the country assumed a form of government by *Prydain* the son of Aedd the Great, the name of *Ynys Prydain* was conferred upon it.)"

A partial interregnum of name, however, occurred on the arrival and occupation of certain parts of the island by Fryt, when the country for a while assumed the ephemeral dignity of *Ynys Brut*, according to a rider attached as it were to a clause of the triad.

"Ag wedy ei goresgyn o Vryt y dodes arni *Ynys Brut*, (And when overcome by Vryt, the name of *Ynys Brut* was imposed upon it.)"

Post mortem extemplo mutavit nomina tempus.

The root of *Prydain* is discovered in the epithet *Pryd*, which according to philological interpretation, signifies precious, dear, fair or beautiful, and was at a very early date, accepted as a surname in the British royal family of the island.

Perhaps it would not be considered out of place to give you a list of the fanciful, and ingenious interpretations of mankind, respecting our *Ynys Prydain*, as *Pryd-cain*, a fair aspect; *Bri-ton*, above the sea, of the Cymry; *Braidin*, the extensive land of the Irish; *Brutus*, of the Romans and Asiatics; *Brython*, a warrior from Gaul; *Berith-tan*, separate land of the Hebrews; and finally, *Barat-anac*, land of tin or alcan of the Phœnicians.

All these attempted derivations are, en passant, however, of



importance to the antiquarian, as tending on the part of the writers, as it were unconsciously, to corroborate and identify the existence of the island, in remote times, by Gauls, Hebrews, and Phœnicians, if they serve no other purpose.

The island was consequently first known to the Greeks, under the name of *Πρεταν* and corrupted by the Romans into *Brittan* after the example of the latter Greeks.

Our Gallic friends, however, maintain, on the authority of Pomponius Mela, that the Britons of America, gave it its name on its first colonization, 'from its charming and lovely aspect,' or from *Brython*, a gallic warrior and colonist of Britain.

Lucretius is one of the first latin poets, who, while treating of the different temperatures of the air, refers to *Britannia* and its British skye.

"Nam quid Britannum cœlum differre putamus  
"Et quod in Ægypto, est qua mundi clausicat axis."

Horace, Martial, Juvenal, Ausonius also name the inhabitants of the isle. Of Cæsar and Tacitus, I have something to say hereafter.

Ancient inscriptions erected in Britain, would necessarily adopt the original corrupted version, hence Brito, Britones, Brittus; Prydain is rare. One inscription was found in Rome, near Santa Maria Rotuna, bearing in strange alphabetical characters, *Natione Britto*, somewhat analogous, au premier coup d'œil, to Hebrew, Greek or Phœnician letters, as every admirer of the *Coelbren y beirdd* is fully cognizant.

The first mention in pagan history of the Cymry, Cimmerii, or Cimbri, by name, appears about 1000 years B.C., corresponding with the reigns of David and Solomon, in the eleventh book of Homer's *Odyssey*.

Ἡ δὲ εἰς περὰθ' ἱκανὲ βαρυνθραστὺ Ὠκεανοῖο  
Εὐθαδὲ Κιμμερίων ἀνδρῶν δημοσ τε πολιστε.

"And he arrived at the boundaries of the deep ocean, where the people and the states or realm of Cimmerian heroes resided." The *πολις* of Homer was probably the fortified *Κιμμερις* of Strabo and Herodotus. The theoretic legend of an untravelled scholiast, in his peripatetic garden, gravely describes them as dwelling beyond the ocean stream, immersed in the bleak fastnesses and darkness of Scythian wilds, unblessed by the rays of Helios. Poor soul! in *his own* self-made Cimmerian darkness

"He trudged along, unknowing what he sought,  
"And whistled as he went along, for want of thought."

This Lexiconic piece of information amounts, when examined into, to a self-evident result of gilded *nil*. A mere learned

nonentity. Let me probe, out of the scanty materials within my reach, something more durable—some idea more patent to the light of day, if it be possible.

“Errors, like straws, upon the surface flow,—

“He who would search for pearls must dive below.”

## FAMILIÆ CIMBRICÆ VEL CELTICÆ.

(THE CIMBRO-CELTIC FAMILIES)

### CHAPTER I.

“Ad nos vix tenuis famæ perlabitur aura.”—*Virgil*.

HERODOTUS, the father of Grecian history, and a painstaking writer, who lived from 484 to 407 B.C., leads us to infer, in his Melpomene and elsewhere, that one great branch of the Κιμμεριοι (Cimmerians), in an undefined vista of the past, after their expulsion by the Scythian Nomades of the north from their long-acquired possessions in Crimea, along the shores of the Caucasian range, the Palus Mæotis, and the Axinus, had been forced by a renewal of these tidal waves of other Scythian hordes, to invade and occupy in their turn more genial southern lands, and form new settlements of their own,—which again in the course of succeeding ages, certain Asiatic tribes attacked, and, after having been recruited from time to time, as we glean from the Cyclic poets, and their annotators, as well as from Hecatæus as preserved in Strabo, inundated and overcame the long-established frontier and central districts of Asia minor.

In the course of this paper I shall endeavour to pierce through the mists of ages, and evolve, by means of coins and other inferential sources of information, aided now and then by direct, well-defined and authentic proofs of Cimbric identifications, throughout the length and breadth of Asia Minor, and certain isles of the Ægean sea, the truth of the facts inferred.

I, however, approach the question of dormant centuries, with feelings of repugnancy, distrust, and awe. The question, notwithstanding an abyssal gap of evidence, merits an attempt. Telemachus-like, I also will go in search of our long-lost ancestors—possibly I may not succeed. Let other sons of Cambria or Armorica come to the rescue and maintain the dignity of our sires, by looking after homes once occupied by them in the far east and west: a pilgrimage of this kind cannot but be beneficial to our patriotic Cimbric and Arforig hearts, and possibly to a new feature in the literature of the world.

In the course of this paper I shall try to trace the footsteps of one branch from the Crimea and the Caucasian ranges eastward, and of another westwards. But, before doing so, let us test and analyze the historic value and reminiscences of the fatherland they were forced to quit by the imperious laws of necessity, expediency, or brute force.

Strabo and other Greek authors affirm that there was, in the Crimean peninsula, a reputed tribe of the grand Cimmerian family of Mount Caucasus—the redoubtable Tauri, whom they, in their simple ignorance of the signification of the term, had accordingly classified as a people more daring, more ferocious, more John Bull-like, in fact (if I must use an anachronism), than the rest of their kindred, and dwelling apart in certain mountainous districts, and giving (save the mark) the name of Taurica rather than Cimmerica Chersonesus, to the Crimea.

That this country and the neighbouring territories were once occupied by the great family of the Cimmerians, is proved by the numberless names of places which were still partly preserved in the time of Herodotus, and cited by Strabo, independently of their own radical and inward testimony.

I will give a few of the Cimmerian roots. *Κιμμερίς*, or Cimmeris, was a city defended by fortifications on the north, and enclosing the isthmus by an earthen wall or embankment, not unlike, if I apprehend its description correctly, to the well-known Clawdd Offa of the Saxons.

The Cimmerian Bosphorus separated Europe from Asia, by a narrow, sandy-banked, channel, now called the strait of *Kertch*, in some places *fordable*.

The term Cimmerian is apparent, but what is that of Bosphorus, or Bosporus? Some English classical scholars, with feelings of evident self-satisfaction, derive it from *Βovς* a bull or bullock, and *Φερω*, to carry,—and are complacently gratified with the pretty mythological tale accordingly concocted out of it. The bull is evidently a favored derivative animal; but, unfortunately, Bosporus, or Bosphorus, take which you like, is only a complete acoustic form of the Cimmerian *Beisfor*, the *shallow sea*, or *arm of the sea*; from *beis*, a *shallow*, and *môr*, or *fôr*, a *sea*: as instanced in *Beisfa*, or *Beisfan*, from *fa* and *fan*, the shallow place, both among the Cymry and Americans of the present day.

The Cimmerian fort was supposed to have occupied the site of the modern Eski-Krim. There was also a Cimmerian ferry, called *πορθμια*, from the Cimbric root *porth*, a harbour near the mouth of the Palus Mæotis. With regard to the city Cimmeris, or Cimmericum, Pliny, in lib. 6, states it was situated “Ultimo in Ostio,” at the extremity of the mouth, or harbour, and was previously called *Cerberion*, a cognate synonyme of *Cimmerian*, according to the scholiast, Crates. Professor Clarke, of Cambridge,

the celebrated traveller identifies it with Temruck, and Forbiger with Eseri-Krim.

While discussing philologically the point at issue, let us glance awhile at a map of the Crimea. In the multiplicity of proofs offered to us by the Cimbric names of rivers and mountains, I shall only have time to select a few, and must box the compass, as the sailors say, and select a name in each of the most southerly easterly, northerly, and westerly quarters. And what do we see? I find the town of *Balaclava*, from *Bala*, an eruption, or outlet of water, and *clava*, from *cloi*, enclosed, turned or land-locked. The promontory, or strait, of *Kertch*, from *Cerch*, a rising up, or elevated land; or it may be derived from the old Keltic word *Circius*, or *Cyrch*, a hard-blowing wind, or whirling eddy. The town of *Pericop*, from *perig*, extreme, and *cop*, a summit. And *Castel*, from the root *cast*, what surrounds or entangles:—a fort, a fortified residence, a castellated mansion. Again, in S. E. we have *Staroi-Crimea*, at the commencement of the hilly district, or mountain ranges, from *ystre*, a course, a range, '*yr ystre Cimmerian*.' I offer these prehistoric facts to you, relying on your philological as well as your geographical and historical knowledge of the localities in question—and therefore, let every one draw his own unbiassed conclusion.

Herodotus also corroborates the undoubted existence in his day of Cimmerian walls, bridges, and other fragments of antique buildings, shewing, as I presume, the tolerably-advanced condition of our Caucasian kinsmen in those primitive days. Let not my hearers confound the past with the present. I am treating of ages buried in oblivion.

Modern travellers, men of eminence, antiquarian learning and research, as Baron Tott, with the travellers already named, and a host of clear-headed 'doctrinaires,' witnessed with amazement the realization of facts, monumental as they were, hurried over in silence in the page of lost or infant ebullitions of history, as regards the vestiges of stone-chiselled castles, and other public or private buildings, scattered and partly buried over various parts of the Crimea, far beyond the range of classic possibilities. After much patient and minute investigation, they did not hesitate, individually, and without collusion, to subscribe to the doctrine, aided as they must have been, by their knowledge of the different styles of architecture prevailing in north-eastern Europe and the confines of Asia, that the construction of those wonderful palatial abodes, or druidical temples, now known under the name of Inkerman caverns, and excavated from the solid rock, together with sundry subterranean passages, leading from one to the other, could not be attributed otherwise, than to the enduring ability—the religious and civil condition of the Παμπάλαιοι Ἀριδαί of the Cimmerian race. The idea that the Genoese, in

the 12th or 13th century, had anything to do with these stupendous druidical constructions must be treated with passing indifference, as unworthy of serious consideration.

It also appears, according to the Greek authorities already cited, that the whole extent of country, *i.e.*, west, north, and east of the Peninsula included between the river Tiras, (Dniester) the *reclaimed* and *desiccated* province of *Bastarnæ*, from the Cimbric root *bas*, a shallow, and *tarn*, a drying up, and the western slopes of Mount Caucasus, was known under the appellation of *Κιμμερία* (Cimmeria), the primeval land of the Cimbri, or Cymry; and that those states or tribes occupying the fertile agricultural land between the Borysthenes and the Tanais, were settled husbandmen, while the others, dwelling in upland and hilly districts, were pastoral and nomadic, 'living in waggons' or any extemporaneous wooden accommodations—not very unlike our own colonial settlers of the past. They were also milkers of mares (as now there are milkers of asses for invalids), cows, sheep, and goats; somewhat, I presume, after the fashion of the ancient and modern Arabs, according to personal observation.

Again we have an accumulation of evidence, if indeed it were wanting in the fact "that the sepulchres of their kings rich in gold and other ornaments" were yet shewn "in fence-enclosed *Τεμερη*" in the time of Herodotus, "on the banks of the river Tyras," even after they had ceased as a nation to occupy their former territories.

The expulsion of the Cimmerians from the Crimea, and consequent invasions elsewhere, already hinted at, require a few comments to modify the ill-understood and apparent antagonistic version of certain portions of our Cimmerian history.

The first colonizing batches of Asiatic Cimmerians from the shores of the Crimean Bosphorus (*y Beisfor Cymreig*), to Asia Minor, to Ynys Prydain, to the north of Italy, under some 'Hu Gadarn' (Hu the mighty), or Prydain ab Aedd Mawr, in the age, possibly, of the Cimmerian astronomer Idris Gawr (Idris, the Bardic Giant), a name, *par parenthese*, not unknown to Arabian and Egyptian traditions, must necessarily have occurred long prior to the times of the early prophets of Israel, much more to the Scythian or Assyrian invasions of the Crimea, Cimmeria, and Asia Minor, alluded to in the Cyclic, Homeric, Hesiodic, and Arismaspean poems, in fact, centuries anterior to the reign of King David, who was contemporary with Homer, as I shall have occasion to dilate upon when I come to the discussion of druidism and of the prehistoric commerce of the island, and other matters of universal interest bearing on this subject as extracted, *vi et armis*, from nature's code, or the unwilling records of mankind.

"Though in *Time's* record nearly wrought,

"It was Eternity to thought."

The *gueddilion*, reliquæ, or remnants of the original Cimmerians on the sea-boards of the Axinus, must also, in the lapse of ages, though left unchronicled as their sires, either on Hebrew marble slabs, or on Arabian camel-bones, have become numerous bodies of people, who again, either from the suddenness of a hostile attack from without, or from a surplus population and consequent personal bickerings and disagreements amongst themselves, must have been obliged, like Lot and Abraham, to split into two or more grand divisions, and pursue in amity different routes under elected chiefs or kings, prior to their departure, either as overpowered indigenæ, or as over-populated and discontented colonists, now intent on distant lands of east and west and south. This hypothesis seems to do away with the difficulty of reconciling the conflicting statements of Herodotus, Strabo, and other Greek writers, with their respective commentators on sundry date—unfixed, undefinable primeval Cimmerian invasions, which otherwise would present an aspect of inextricable confusion to those who desire to trace their steps ever so little along the sea coast of Thracia, the alleged Cimbric land of the Deffrobani of our druidical triads, or through the length and breadth of Asia Minor in their settled abodes in Dardania, at Caer Troiau in the extreme north-west down to Mynydd Tor, or Mt. Taurus, in south east, in ages, be it observed, long prior to their subjugation or dispersion by the Assyrians and Lydians under a Cræsus or an Halyattes, or by the Medes and Persians under a Cyrus and a Darius, or by the Scythian hordes of Northern Europe, alluded to by the Cyclic poets.

This conditional principle of action, outgrowing itself, from time to time, by the progressive laws of nature and social progress, would, I humbly conceive, coincide with the bearings of this admittedly abstruse question, in the transitory invasion, occupation, or colonization of different parts of Asia Minor; in some cases far beyond, in others, within, the partial grasp of historical tradition,—at different epochs referred to by Aristæas, Hecatæus, and our own historical bards.

A division then must, according to Herodotus, and at a very early period of the world's history, after the principle enunciated, have coasted along the eastern shores of the *Palus Mæotis*, a term which, according to ocular and acoustic principles of language, I derive, en passant, from the original name *Pallus Mæthus*, or *Mæata*, given by the early Cimmerians, and easily corrupted by Greek and Roman geographers, who first heard it pronounced, into a græcised and latin form as above. The *conjoint* expressions in the *former* language mean absolutely *nothing*; whereas in the *latter*, the term *Mæotis* does not fare any better, though by an extraordinary freak of fancy, and coincidence of sound, but not of meaning, the term *pallus* is forced into that of *palus* a marsh,

by those that *were* and *are* unskilled in the Celtic languages, What, then is their interpretation? The word *meathus*, or *mæata*, in the Celtic languages signifies a marshy flat, a meadow, a plain,—from the root *maeth*, nurture, fosterage; and *pallus*, fallacious, from *pall*, a failure, nought, neglect. (From this root *meath* is derived the name of the Caledonian *mæata*,—which, however, Chalmers derives from the term *meiadi*, warriors.) This divisionary corps then went along the borders or embankments of this *neglected, sterile, swampy, putrid, marshy flat of the Palus Mæotis, or Putridum Mare* of the earlier and later dates, and skirting the shores of the Môr Du, Aigswn, or Euxine, and passing the west of Mount Caucasus (from *cau* a mountain hollow, and *cas* disagreeable), made their way into the encircling curved shore of Colchis (from the Cimmerian root *cylch*, a circle, a zone, a cycle, a circuit, a rim, a hoop, &c.,—the original derivative form of *κυκλος*, the circle, of the Greeks), because the coast here makes a detour, or curve, from the Crimea to Pontus.

These roots, I am afraid, will cause you to lose the ramifications of my narrative, I will therefore on a future occasion enter more deeply into them, while discussing the capacity and beauty of the Cimbric language. Let us, then, hurry on to catch our migrating friends, and lead them after a given settlement at Colchis, through the Sarmatian Gates, or passes, to the *bridge-spanned* province of Pontus, and the *clustered herbal*, (or *orach-atrilex silvestris*) district of Paphlagonia, where the major portion of the first division located themselves permanently for ages on the *briny* banks of the River Halys, on its extreme promontory at or near the site of Sinope, a later superimposed colony of the Pelasgi.

In the vicinity of the new settlement vast quantities of iron ore were discovered on the sloping sides of a hill, to which, in accordance with the fortunate 'trouvaille,' the discoverers gave the name of *Chalybos*, from the root *cael*, to get to find, and *llab*, ironstone. The working of this useful mineral commodity must have induced the Phœnician and Pelasgi traders to visit their port, their *graves officinas ferri*, and bring in their train all the usual concomitant advantages of friendly intercourse. Cimmerian, or Chalybian iron was in great demand for its ductile and malleable quality, throughout Asia Minor, and in all the rising adjacent Hellenistic colonies.

*Lit.* 8, V. 419.

Validique incudibus ictus  
Auditi referunt gemitum, striduntque cavernis  
Stricturæ *Chalybum*, et fornacibus ignis anhelat  
Vulcani domus, et Vulcania nomine tellus.

And Again, V. 443

At illi

Ocius incubuerre omnes, pariterque laborem  
Sortiti : fluit æs rivis, aurique metallum ;  
Vulnificusque *Chalybs*, vasta formace liquescit,  
Ingentem clypeum informet, unum omnia contra  
Tela Latinorum ; septenosque orbibus orbes  
Impediunt.

Appolonius Rhodius, in allusion to certain prehistoric opifices ferri vel stanni (workers in iron and tin), and especially to Vulcan, if I remember rightly, who were accustomed to go early in the morning to their laborious brazier's forges and anvils, has these words :—Ο μὲν δὲ εἰς Χαλκῶνα καὶ ἀκμονὰς ἤρῃ Βεζηκέι. Apropos of the mythic Vulcan—can the term be derived from *ow*, a breathing out, or *W*, augmentative power, and *alcan*, tin or metal? *Walcan*, or *Valcan*? as one of the early apprentices in the Chalybian or Cimmerian craft?

The Phœnicians and Pelasgi claim a passing remark. The former (according to Sanchoniathon, who flourished about 1440 B.C., as preserved by Eusebius), began to colonize in the time of the Hebrew judges, about 1400 years B.C. Their first in-sea settlement was Cyprus; Rhodes, also, is alleged to have been, but without reliable proof, another. I claim it on perfectly similar grounds of identification, as a more ancient Cimmerian colony. Let it remain for the present 'sub judice lis;' and let the Phœnicians pass on into Greece, Sicily, Sardinia, Spain, and Ynys Prydain—to dispense the blessings of commercial interchange.

The term Pelasgi, according to Keightley, "is another, and probably an older, form of Pelargi, which would come from *πελω*, to be, or to be engaged on, and *αργος* or *αγρος*, ager, land." I shall make no comment upon the probability of this forced interpretation. I, on the other hand, derive it, in accordance with its inward and outward bearings of interpretation, from *pil-io*, to pare, to peel, to strip, from its root *pel*, a moving body, a ball, a skin or thin rind of anything; and *usawg*, having husks, shells, or pods :—hence *pel usawg*, *Pel-asg-i*, and the Cimbric verb, *difliso*, to decorticate. This natural derivation is in perfect harmony with the (to some) very unpalatable "theory of the poets and philosophers, that their forefathers, the Pelasgi, had been at one time wandering acorn-husk-pod-eating savages;" till they had, on the maritime confines of *Aigswn* and the *Beisfor*, in prehistoric times, been indoctrinated into a better, a wider sphere of social life, by their intercourse "with 'the parent instructors of all around' les Cimmerians, les habitants primitifs de la Caucase et de l'Asie Mineur."

In the distant pre-cyclic horizon, I seem, with my inmost soul, to catch a glimpse of one of these 'nations primitives et civilisées,' in the *Αἰθιοπίας* of Homer, who in the circumscribed knowledge of the age, "speaks of two divisions of them, one dwelling near the rising of the sun, the other near the setting,—both having



'imbronzed visages!' from their proximity to that luminary, and both leading a blissful existence, because living amid a flood of light; and, as a natural concomitant of a blissful existence, blameless, pure, and free from any kind of moral defilement." Now, in our hearts and consciences, to what people or race of peoples can this florid scholiastic eastern description apply? Stand for a moment on the central or upper divisions of the Aigwm, and, turning your back to the isles, you will of necessity, as Homer did, turn your eyes towards Codiad yr haul (the rising of the sun)—the native lands of the Cimmerii.

The Mœonian bard must have heard something of their manners and beliefs, either from some one of themselves, or from others who had seen them, otherwise he could not have depicted their name so emphatically,—which is of native growth (*i.e.* a term given to the nation by themselves), and would, in consonance with their principles of nomenclature, be derived from the *primary aspects and productions of the country*. Now listen, as Homer must have done, to the *borrowed sound* of Αἰθιοπας, Aith-io-pas, or pis, and to its equivalent Cimmerian, *Aeth-y-pys*,—not be assured, from αἶθω, to burn, and ὤψ, an eye, which dazzled the eyes, reddened and imbronzed the visages of ancient and modern scholiasts,—but from *Aeth*, a prickly scrub, also gorse and furze, and *y*, of the, and *pys*, 'seeds not reaped, but gathered by the hand'—pulse, beans, peas, and so forth—in fine leguminous plants, answering to the real or imaginary classified appellation in certain lexicons, of *Salvia Argentea*, for I am at present unable to compare it; hence have we Αἰθιωψ, a leguminous-planted country, in which these innocent, unwarlike, independent, luminous druids, of immemorial Colchis and its vicinity, reigned in a quasi paradisiacal, patriarchal bliss. Volcker is, I am proud to add, in favour of making the legend of the eastern Æthiopians to have arisen from an obscure acquaintance with the inhabitants of Colchis and the eastern seaboard of the Aigswm, centuries anterior to the Argonautic expedition to these very localities. The early Pelasgi, call them what you may, whether Argeians, Danaans, or Achæans, during their commercial transactions with the Cimmerian ports of the *Aigswm* (Axin-us), the *Beisfor* (Bosporus), the *Crimea* (Cimmeria); with the harbour of the *Caellabiad* (Χαλυβας), at or near Sinope, with the ports of *Anarchia* and *Meini-cedyrn*, in *Colchis* (Cylch); or, again, with *Deffrobani*, and other sea ports within the *Allwysfor* (Helles-pontus), down to, and along, the coasts of *Aigwm* (Ægæum), and the isles of the *Cylchiad* and *Myrtaw* (*myrto-um-mare*). The Pelasgi, I repeat, must have picked up, in their primitive, unsophisticated condition, fragmental, or sectional portions, of the druidical religion; and adopted words, and occasionally a phrase or two, as did the Roman citizen of Tarsus two thousand years afterwards, more or less:—

‘Που οὐν η̑ κωνησὶς?’ ‘Pa yna y coegedd?’ (‘Where is then the boasting?’) Though these Pelasgi undoubtedly witnessed the Megalithic structures, we are not to suppose, from the stringent laws of the masonic and architectural body attached to the institute, that parties, strangers to its internal economy, would be allowed to dive and pry into the recondite plans and specifications of a corps so select and exclusive, much less learn the druidical rule to find the diameter of the column, to learn a certain pressure for lifting and transporting with ease, rapidity, and safety, the ponderous machines employed in their stupendous erections: yet we may be permitted to surmise that a nation so precocious, so talented and inventive as the Pelasgic race proved itself to be, in the lapse of ages, which utterly distanced mankind in the race of arts and sciences, did not let any opportunity fall to the ground, in acquiring a kind of rudimentary knowledge, a scientific, idea, so to speak, in the construction, if they did construct, without the supervision of the druids, the larrissæ, or antique castles imputed to them by writers a thousand years and upwards after the events recorded by them had taken place. But the question (after the previous explanation) which we have to do with, and solve, is, not that the Pelasgi displayed at a very early period extraordinary symptoms of civilization, when properly put on the track of knowledge, but that, of the credit, to whomsoever it be due—whether partly to their own innate powers of invention and development, or partly to the then superior attainments of their druidical instructors—to be short, let a fair apportionment be given to each—the master and the pupil. But, in the name of justice and honour, I impugn before high heaven the right—the claim of a Cecrops from Sais, in upper Egypt; of a Danaaus from Chemnis, in the same country; or of Cadmus from Phœnicia, to ride on the shoulders of designing men, when off our guard, in the sick bed-ridden room of apathetic history; to jump the claims, monopolise, as well as audaciously arrogate to themselves, all the labours, the tools, the cranes, the arch—in fact, the golden mental toil of the past, upon a mere traditionary flourish of the trumpet of fancy—the after-thought of subsequent centuries, amounting, when summed up, to the enormous gross figure of one thousand three hundred years, and more,—without one single guarantee of identity from either of them being endorsed by any cyclic or Homeric poem—almost our only truthful safeguard for these times, against such flagrant, gullible impostures.

The Pelasgi, however, managed, after a little manœuvring peculiar to all races of invaders, to deprive the original settlers at Chalybos not only of the ore, but of the town and the district itself. These *Chalybian ironfounders or craftsmen*, were forced to retire elsewhere, some to the mountain fastnesses separating Pontus from Armenia, where they located themselves either as

nomade tribes, or as workers of mineral ores; others joined their kinsmen in the inland and cultivated district or province of Galatia.

Other detached portions or tribes from Pontus had centuries before veered southward, for the establishment of new possessions, and founded several cities on the fertile plains, and cultivated banks of the rivers Halys and Sangarius in Galatia.

In reference to these ever-recurring shiftings of localities, either by foreign interference, or by the tyranny of one tribe or nation over another for the mastery and ownership of the soil, or from a feeling of warlike display in striving after supreme command over the confederated races of certain districts, Strabo alludes to a certain aggressive and ambitious people called *Τριωνες* (*Triones*), who were perpetually making onslaughts on all the neighbouring districts, and intimates that they were allied to the Cimmerians, either as distinct nations, speaking the same language, or branches of the same race, and that they frequently desolated the right banks of Pontus, Galatia, and the territories adjacent to them, sometimes by an attack on the Paphlagonians, and sometimes on the Phrygians.

"Oesau hirion y bu *Assyriaid*  
 "Yn bobl enwawg, a *Babiloniaid*  
 "Bu orsedd dro i *Bersiaid* rhwyg lydan  
 "O hyn bu draian byd i *Rhyviaid*."

Ages after this period, there must have been a considerable newly-imported admixture of Assyrian, Medish, Persian, and Grecian elements, commingled to a slight degree, possibly, with the antique Galatians and Phrygians, now scattered or absorbed in the concrete mass before us. These fractional ingredients of rival races would necessarily compete for supremacy and dominion over the Galatian boundaries of these central districts, till they ceased to give any uneasiness of the dominant powers now installed in regal pomp in the old Galatian capital of Gordium. *Οι Γαλαται*, to every scholar, is a well-known acknowledged form for Gauloi, or Celts, who were called, by way of distinction, *Οι Γαλαται Εσπεριοι*: the one being a resident branch of the *east*, the other of the *west*. The ancient Achæans (*i.e.*, those who traded with their kinsmen at Chalybos), according to Cæsar, called them indiscriminately *Γαλαθαι* or *Γαλαται*. This name continued unimpaired up to the apostolic ages.

The *Παμπαλαιοι Γαλαται και Φρυγιοι* were ever distinguished for their agility as horsemen and charioteers, in all the varied Asiatic struggles recorded in history, and also for the breeding of horses.

In the 'Geographie Historique Ancienne' are these memorable words: "*Gordium* au nord sur le Singarius se trouve la capitale

des *Anciens Rois* du pays, dont l'un avait possédé le char, que l'on conservait encore dans cette ville au temps d'Alexandre le Grand, et dont le timon était attaché par le fameux nœud Gordien."

On this passage I have a word or two to say about Gordium and its Gordian knot. Severer the analysis—clearer the evidence.

The Cimmerians of Galatia, like their kinsmen of Paphlagonia and Bythinia, were, it seems, pre-eminently expert in the manipulation of their fiery steeds, when harnessed to their chariots of war, or festive amusements. In this respect they did no more; I presume, than what all sensible practical charioteers, avaricious of glory and display, would do, in their brilliant domestic manœuvres or martial exercises, when competing for the prize on the race-studding banks of the Sangarius to secure a certain victory—namely to pay a due regard to the state of the '*cludbawl y cerbyd*' le *timon du char* de notre histiore, or the plain *coach pole*, and see it *tightly fastened* with 'a something.' Now, this puzzling something is what? Nothing, save the mark, but a Cimmerian, a Galatian well-made *cort* or *gort*, a rope, and *tyn* or *dyn* s. m., a pull, a stretch—tightness. Tie these roots—these Cimbric roots—these roots of *llin* (λινον) or flax together, and you will have '*pigiad o gortyn-au*,' a choice, a selection of ropes, thongs, or garters, whereby to poise and solve, *mantol y gortyn*, *mantol y gardas*, *mantol y ddolen*, (*the balance of the knotty rope, garter, or loop*,)—three distinct forms of juvenile pastimes in vogue among the Cimbri of the olden times;—and equivalent to the game or sport, which, inter alios ludos gentis Cimmericæ, the Pelasgi, at the Cimbric Sinope borrowed from the Cael-labaiid (Chalybians), and carried in triumph to Greece, under the acoustic sound of *μαντελνυμος* possibly from the expression *mantol y ddolen*, with the varied interpretation of '*fluctuation of the noose, or trimming of the loop*' of the Cimbri; '*the pricking of the garter*' of the English, and '*pricking the loop*' of the Gwyddelod or Irish people.

"Loop draws to loop, each country boasts its colour,

"And half the make-game 'just reflects the other.'"

By means of the hints already pointed out, you will be able to untie the (Gordian) knot yourselves, which Alexander the Great, with all his victories over man and tongues, was unable to accomplish except with the sharp edge of his sword. After having disentangled the knot with my humble pen, I may with becoming modesty exclaim, in the emphatic language of Richelieu "*Verily the pen is mightier than the sword*."

This Gordian knot therefore, somewhat unexpectedly, inter alia, proves its close knotty identity with the Galatian charioteers, who were almost within the course and range of accredited history.

Again, in reference to the *Κιμμεριοι Τριωνες*. It is borne out on the testimony of the Greek Historian, as well as on certain reasonable deductions drawn therefrom, that this warlike race, in their onward march, managed to subdue the mixed inhabitants of the interior, and re-occupied, as a people claiming prescriptive rights to the soil, the old Cimmerian provinces of Galatia, Capadocia, Cilicia, and the hilly regions of Mynydd Tor or Mount Taurus in the south, which had in their turn been subjugated under foreign yoke. Virgil may possibly throw a ray of light of distant ages on these Triones—a race probably not altogether unversed in astronomical studies—during their residence either at Caer Troiau, Deffrobani, or in a more northern climate.

“Hic canit errantem lunam solisque labores  
 “Unde hominum genus, et pecudes; unde imber, et ignes  
 “Arcturum, pluviasque Hyades, *Geminosque Triones*,  
 “Quid tantum oceano properent se tingere soles  
 “Hiberni, vel quæ tardis mora noctibus obstet.  
 “Ingemenant plausu Tyrri, Troesque sequuntur.”

The Triones in this passage are alleged to refer to the two bears—*i. e.*, Ursa major and Ursa minor. The Latins generally interpreted this term under that of “the ploughing oxen”—“hence, septemtrio, and also septemtriones, the north, namely the seven stars, or oxen (triones), formerly the constellation of the Great Bear, near the North Pole.”

It is further stated respecting them, that they happen, however, not to be devoid of a certain degree of civilization—that they were divided into separate communities under different governments or tyrannies—that their cities were numerous and well fortified, and some of the valleys which they cultivated were extremely fertile, producing corn in abundance, while the higher ground was clothed with vines and olives. I shall want the Olympic twigs, the Pindaric olives, and the germinal sprigs of the *Ceres*-ian Ciro, &c., in the course of my remarks on druidical ceremonies, as evidence in my court of Cimmerian enquiry.

In the Cimmerian prehistoric province of Cilicia is to be found the subterranean druidical cave, or temple of Corycos, much celebrated by Greek and Roman authors, as well as by modern travellers of distinction. Its wonders have been canvassed under every aspect of art, religion, and social life; and are alleged to be amalgamated with the primitive ideas of our Cimbric or Celtic giants, in the construction of such stupendous, Cyclopean monuments.

“Vos et Cyclopea saxa

“*Experti.*”

Pomponius Mela states that the descent on a gradually-inclined plane, from the summit of the mountain to the temple-like cavern below, amounted to 10 stadia,—*i. e.*, a measure of ground equal to 1250 paces, or yards. On this a modern author thus

B

observes:—"This singular, romantic spot, which might vie with the gardens of Adonis, and with the grottoes of Mithras, was not neglected by pagan superstition; a temple was erected to Apollo, the Bel of the Cimbri. The bed of a river was shewn in a recess of the cave." Others impute the shrine to Jupiter Tonans, the Taranis of the Cimbri.

In some respects this cave bears an analogy to its prototypean model, the Inkerman caverns in the Crimea, already surmised as the work of the Cimmerians, and corroborating, as far as certain facts, times, figures, and deductions can go, an identity of subterranean artistic skill for purposes of druidical worship, on the part of the same people under apposite circumstances.

Similar caverns, but on a smaller scale, will be found among the druidical fastnesses of the Carnutes in Gallia Antiqua, near the modern town of Chartres, as also among the cliffs of *Colhugh*, *Ogfawr*, the *Caerau* of *Caercrugian*, &c., in Ynys Prydain and Iwerddon.

"Myf wyf Taliesin  
 "Pen beird y *Gorllewin*  
 "A wn bob *gorsin*  
 "Gogof *Gorthewin*."

Which I paraphrase as follows:—"I am the ovate Taliesin, *Chief bard of the West*, acquainted with the secret language, or bearing, of every shrub, branch, or flower, found within the sacred Castalian cavern, well, or lake of the Arch-Druid."

In endeavoring to illustrate the correlative value of the above recorded facts by the auxiliary testimony of the Triads, and the historical bards, as well as the Cimbric interpretations of places known in the aforesaid provinces in prehistoric times, great difficulties present themselves to my mind with reference to the real Cimmerian, Persian, Assyrian, Phœnician, Greek or Latin names found on the page of ancient Asiatic history; which again in modern times have become interspersed with Arabian and Turkish terminations, or in most instances with names of a totally Turkish origin,—adapted, however, in some cases, to the development of the idea conveyed in the Cimmerian expressions. A little patience and research into the arcana of past literature will perhaps enable a careful philologist to arrive at something intact as far as primeval roots are concerned; I do not pretend to decide *ex cathedrâ*; be it affirmed, once for all,—I am only adding my mite of help to the cosmopolitan enquirer after hidden historic pearls.

An attentive etymologist, then, from adaptations already made, and about to be forthcoming, of Cimmerian, or Cimbric names, by Greek and Latin authors into their own tongues, cannot be at a loss to discern the kernel from the husk—the root from the superincumbent branches. More dependence, however, is to be placed, I feel convinced, on the *ear*, when the *laws of inflection*

are understood, than on the *cil* or *eye* solely, as an *ocular* or *auricular* case in point, in logically detecting and unravelling historic derivations from one foreign language into the other. But *both taken together*, and *thoroughly analyzed*, afford a clue to to what was before an 'umbra nominis'—an untouched, an insolvable element of life.

The Greeks and Romans derive the Asiatic term *Corycos* from *κροκος*, a crocus, of which the soil is, as it is said, prolific; but the flower may have received its name from the mountain, which produced it in such abundance—but this is of no great moment. "I am of opinion," says a learned writer, "that the names of mount, rock, and promontory, respectively called *κραγος*, *κορυκος*, *κορυκεσιον*—cragos, corycos, and corycesion, by the Greeks as well as natives, are of Seythian-Cimmerian origin," preserved and borrowed rather, I should say, by the former, and invented by the latter, as older inhabitants of the region under discussion have, historically and strictly speaking, a prior claim over any successors whatever. Take other quarters of the globe as your guide in original nomenclatures.

For we have seen it decidedly inferred that certain branches of the grand Cimmerian family had, once, settled together in Cilicia; and there can be no doubt but that the Celtic, in pre-historic Asiatic annals, bore here and there a striking similarity to the Cimmerian language, as will be explained hereafter more fully.

A cursory glance, however, at some of these interpretations may not perhaps be deemed amiss, while we travel together amid the Cimbri-Celtic rocks and creeks, mountains and rivers, of Asia Minor.

Now *craig*, *crag*, *creag*, in Cimbric and Celtic languages, signify a rock, a hard crust or coating, a precipice, from the Cimbric *crai*, heat or strength (igneous formation); *Corrach*, in Gaelic, is 'steep'; *Goruwch*, in Cimbric (*i. e.*, Welsh), is 'very high,'—in contradistinction to *is*, low, flat, level; *Kroagen* signifies a rock, in Irish. *Creach*, in Bas Breton, signifies a hill, and *Karrêg* a rock.

Here, then, we have a rocky, high, lofty glimpse of the druidical *Coryc-ian* (*Coruwch*) cavern 'looming in the distance,' with the high town of *Coryc-us* standing on the eminence, and overlooking the low, sandy, level town *Iss-us* at its base, fringed by an unmapped streamlet.

The Cimmerians, on quitting Asia Minor, carried the remembrance (not to quote a plurality of examples), of their lower city with them to Lucania, Picenum, and Ynys Prydain, as *Is*, now *Issa*; *Æsis*, and *Is-is*, now the *Oise*.

With regard to the name of the province in which these Cimmerian reliquies were found I must crave your attention. Cilicia is derived from the root *cil*, a back, a recess, a retreat: hence *cilio*, to retreat, and *ac-w*, yonder, in that place. And was the

limited ultima regio of the prehistoric Cilicians in southern Asia Minor, having the Mediterranean as its recess, or retreat, on the south, and the lofty mountain range of Amanus at *its back*, or *retreat* on the east? beyond which frontier limits it would be futile to look for them after their departure from central Asia.

Again, along the northern frontier of this province stands out in bold relief, the lofty, abrupt, rugged summits of Mount Taurus. This term cannot well be derived from the Cimbric *tarw*, bull; much less from its borrowed equivalent *Ταυρος*; but from the Cimberian or Armenian *tor* or *tor*, an abrupt break, or rupture in the range of mountain peak, as discovered in the old glossaries. The early Asiatic races claim a sort of immemorial prescriptive right of paternity over this and the anti-Tor-Armenian range from a long pre-Grecian residence at the base and slopes of each for ages. The term was no doubt Græcised, according to a wise principle of rule and practice, from its sound, into *Ταυ-ος*; and servilely animalised into Taur-us, which in addition to a scholastic, capricious change of *a* into *eu* in *Αἰ-υ-ος*, probably gave rise to that wonderful superstructure of ferocity, wreck-savageness, ox-headedness, horn-goreing, Centaur-like character of the poor unfortunate mountaineers of the Crimea, who were, accordingly, sapiently termed *Ταυροι*, *Ταυρικοι*, Tauri, Tauridi; and condemned, malgre eux, as Nebuchadnezzar was of old, to crawl on all-fours, sub Jove frigido, by grave and potent philologists, and out-witted historians, who allowed themselves to be butted like timid groups of maidens fair, in open field and light of day,

Sub sonitu Tauri vel falsâ nominis umbrâ.

Let us, now, retrace our steps, and, Greek-like, re-cross the bull-roaming mountain ranges that separate us from the Rivers Halys and Melas, to whose flowery banks, along the plains, I invite you all to follow me.

On this latter river the primitive inhabitants suffered a sad defeat under the Medes and Persians under Darius. It has its source in the centre of Cappadocia, not far from Mount Argee, or Argeus; from whose lofty summit both the Black and Mediterranean seas are said to be visible; it discharges itself into the Euphrates in one of the defiles of Mount Tor. Mount *Argee*, however, seems to glory in its aerial isolation in the midst of extensive plains, as the receiver-general of the rain of heaven in its capacious *internal basins*; and consequently is the fertiliser-general of the surrounding plains for hundreds of miles east and west. Hence its happy and most natural appellation of *Argae*, or *cronfa dwfr*, from *ar-cae*, receptacle, or reservoir, of water, enclosed within the mountain, out of which the waters are known to ooze forth in every direction in perennial springs and fountains, full a hundred miles from its base.



Our primitive inhabitants, true as the bards to nature and her laws, gave the name of *Melas* to the stream that pleased their tastes, from *mel*, honey, and *wys*, water, in contradistinction to the unsavory flavor of its neighbor stream, *Halys* or *Helys*, derived from *halen*, salt, or alkaline, and its root *hál*, a salt marsh, which was of an admittedly briny, sour-tasting flavor, from the historically-acknowledged impregnation of certain *mineral red-like particles of matter deposited along its course* to the Aigwn, or the Euxine.

The Turks, as if in conscious corroboration of its Cimmerian derivation, have even given it the name of Kisil-Ermak, or *Red River*.

In addition to this testimony, I find the old Cimmerian name of *Carasu*, (or *Croess-aw*), the *welcome, sweet-tasted Melas*,—as in fond remembrance of that endearing torrent in their own lost fatherland, in their beloved Crimea; a practice in usage, whenever available by early colonists in every part of the globe, be it remembered, whether among Greeks and Romans in distant colonies, or among Portuguese and Spaniards in America—a practice, too, handed down to British colonists throughout the length and breadth of our own Australia and New Zealand.

I will not trouble you with but one or two more derivations of names given by the primitive inhabitants of the upper provinces.

There is an extensive mountain range, separating Cappadocia from Pontus called *Parydres*. The term has its roots in *pâr*, a germ, and *edre*, recreation. I leave it to others to decide whether the slopes, or recesses of the hills, formed a summer *recreative* retreat from the heat of the plains, or whether the signification should be attributed to certain fertilising *germs* or qualities, in the soil, in the rapid *growth* and *development* of certain natural *productions* peculiar to the locality.

The Province of *Pontus* must now attract our attention for a little while. You may remember that it was the first ground in Asia Minor that the Cimmerians must have trodden, after having left the defiles of Colchis. Pontus abounds in river-streams and rivulets to an unusual degree. Hence arose the necessity of at once, or from time to time, constructing temporary crossings, in the shape of wooden logs, or bridges (from the root *pont*, a bridge), for the purpose of conveying, or transporting, their families and chattels on their *petorrita* or primitive waggons to their assigned settlements throughout this impervious water-logged district.

It then becomes, *par excellence*, the earliest bridge-spanned region of the Cimmerian Pont-us.

I am afraid this tedious overland route of mine, which the eastern division traced for itself in Asia Minor, has somewhat staggered and exhausted your patience,—but, *en revanche*, I will take you to the sea-coast to breathe the fresh air of Cordyla (from

the root *cor*, and *adail*, an encircling pile, or grouping of buildings), and see how the primitive inhabitants of Mount Caucasus, 'à *negociandi curâ*,' fit out their vessels with skins joined together, (*navigia junctis pellibus*), and how, in these hide vessels (*corio*) they manage to sail over the mighty deep, much safer than those barks constructed of fir-trees from the adjacent forests, according to the stem and stern form and pattern of other daring navigators, who are oftener dashed to pieces on rocks above, and rocks beneath, and shoals, and sandy beaches of the Aigswyn;—while they in their '*notis cumbis*,' like brave aquatic birds, proudly ride the storm in perfect safety—to the crew and cargo—from Baisfor, in the north, to Corall-a, the other group or pile of buildings, in the south; and from *Meini-Cryfion*, in the east, to *Deffrobani*, in the west,—where we shall recruit our health for a while, and wait in hope and patience for the return of the western invasion from the Crimea, and Cimmeria, so frequently alluded to in the body of this essay—paper—lecture—call it what you will.

---

## CHAPTER II.

---

"Should you ask me whence these stories,  
 "Whence these legends and traditions,  
 "With the odors of the forest,  
 "With the dew and damp of Meadows,  
 "With the curling smoke of Wigwams,  
 "With the rushing of great rivers  
 "And their frequent repetitions,  
 "And their wild reverberations,  
 "As of thunder in the mountains?"

I should answer, I should tell you,  
 From the temples, caves, and cities,  
 From the black sea of the Aigswyn,  
 From the land of the Crimeaid,  
 From the land of Deffrobani,  
 From the land of the Galatiaid,  
 From the tongue of the Cimmeriaid,  
 Brought from Eden down to Prydain,  
 Backwards 'home,' and there again  
 Like a comet in the firmament!!

---

LET us, now, return once more to the Crimea, or Cimmeria, and witness the overflowing exit of another western division, partially described by Strabo. Prior to the journey, however, a few preliminary remarks may be deemed requisite to pave the

way to a distinct understanding respecting certain vague items in historical geography, and other contingent shadowings dependent thereon. The Greek geographer, as you shall perceive by and by, is occasionally ably seconded by our ancient and modern historical bards, who, in accordance with the immemorial functions, and scholastic training of the order, must, from the infancy of bardism, have had peculiar privileges of their own, denied to the world at large, from the exclusive nature of their code, in getting up, by heart, not only the distant records of scenes within the ken of patriarchal times, but who were also expressly appointed to chant, from age to age, as the intermediate case required, the praises of their ancestral warriors, astronomers, and legislators, in the persons, par exemple, of an Hu Gadarn (mighty of size), the founder of the British Isles; of a Prince Prydain ab Aedd Mawr, the originator of Britannia's name; of an Idris Gawr y Serydd (Idris the Giant), one of the first astronomers on record; of a Dyfnwal Moel Mud, the Cimbric legislator, second only in time and worth to Moses himself; as well as of other Asiatic chieftains of renown, landing on the shores of Ynys Prydain in prehistoric times. These, and subsequent arrivals, if deemed worthy, either from the display of some peculiar talents, "arising from the powers of natural genius and invention," or from certain phenomena of nature occurring within their days, were at once incorporated into a triad by the periodical druidical congress, and became, as heretofore, an imperious code of law to be similarly dealt with in the processes of a *memoria technica* for the further improvement of arts and sciences, by the addition of every new discovery approved by the learned and the wise,—in other distinct and separate classes of triads, as required, either by "history, bardism, theology, ethics, or jurisprudence."

Now, in the first place, the vague, undefined, knowledge of geography that prevailed in Homeric and subsequent periods, must prove a barrier, a stumbling-block, to any clear elucidation, from such uncertain data, of the prehistoric Cimmerian names of countries, seas, rivers, mountains, cities, and so forth, occupied, traversed, or appropriated by the earlier Asiatic colonists, represented, I will say, for the nonce, by bards, ovates, and druids. I will give you but one 'simple sample' of this species of geographical ignorance. *Ex uno disce omnes.*

Herodotus, the pride of Greece and the father of history, is blamed by Eratosthenes "an historian of Cyrene, and a protégé of Ptolemy Evergetes, for ignoring the existence of the Hyperboreans as a people and living in their own country." Indeed the historian, in lib. III. cap. 115, admits that 'concerning the western extremities of Europe he had no accurate account to give.'

I do not hesitate to say, that, if the definition of the Ister, as marked out and described by Herodotus, in lib II., cap. 59, had

been geographically and strictly acted upon by some old corresponding member of the druidical institute of the past, he would have found himself wandering on the surface of the globe to the end of his days, and not a whit the wiser for his pains, and must have acted on the 'qui vive' principle of a Sisyphus, 'up hill and down dale,' or a Minos in his labyrinth at Cnosus, chewing the cud of despair, of anguish, and of death. Moreover, on this showing, the Ister would, as the learned Archdeacon of Cardigan facetiously and graphically remarked, "enter the Euxine at a meridian line, passing from south to north, from the mouth of the Nile through mountainous Cilicia to Sinope." Stop, and pause!!

You see, then, what difficulties I have to encounter "in limine mei itineris," which I trust will be taken into account and not lost sight of, during my groping peregrinations after primitive cities, forts, and temples, enveloped almost in Ninevehian obscurity, in the wilderness of a world sodden in mystic darkness. And yet, notwithstanding all this labyrinthine evidence of early illuminated Greece, as heralded forth by the father of history himself, there are men in modern times found, with similar pretensions to accuracy as the preceding, to hurl forth the puny thunder of their anathema against the correctness—nay, gentlemen, in the pretentious simplicity of their pardonable ignorance, declaim against the very antiquity of our prehistorical records, known and appreciated to their full value and import, through the really learned societies of Europe and the world, under the immortal names of triads. In this dilemma the investigator of hidden or lost Cimmerian truths must not be disheartened or become altogether incredulous, "though he were apparently to see historical personages appear in the land of fiction, or historical facts appropriated to fabulous heroes, though perhaps often occasioning the greatest anachronisms and most heterogenous combinations," which a modicum of analysis and care might obviate and explain. In such a contingency the triads are our safest guides; though other evidence is not, thereby, to be discarded. The land-marks of the later bards were, undoubtedly, the threefold evidences of the triads, which were scholastically explained, from age to age, in their Institutional Congresses, but not until they had been finally endorsed by the travelled researches of an Abaris or some other cosmopolitan druid, or had been by them again submitted to the ordeal of uterlial examination, by means of either local or general testimonies advanced in favor of megalithic structures of one or other nation as recorded in 'Annalibus Græcorum vel Romanorum,' or other seemingly well-supported traditions. On the authority also of a travelling druid, a short clause might be inserted in a full congress of bards only to dictate, and no more, the exact position of a given bardic term by another, if possible, of solid modern date, beginning with

the word *sef*, or *namely*, to the end of the clause or period. This wholesome regulation held good till the Druidical Institute, as an order, became defunct, about a thousand years ago, more or less. In all this, the triads became in their revolving and resolving course, the principal basis or nourishment of tradition, the organic life, so to speak, of its superstructure, and, as an ever-living poetical principle of philosophic existence, they influenced and developed, to a degree not yet sufficiently appreciated, the germs of prehistoric, ancient, and modern literature of the world, as I shall have occasion hereafter to advance and prove, when collating the mysterious doctrines of the druids, with the Asiatic emanations of Virgil and his Grecian predecessors in the unbounded field of ancient prehistoric lore.

Again, difficulties would arise in the clashing elements of discordant dissimilar appellations given by different nations to one given locality. Also a name of a place well known to one would be ignored (as the Atlantic Ocean in its present, or indeed in any site was, to Herodotus) by another, so as to lose all claims to identification.

Let us, then, wait patiently for any result, however meagre from one or more of these conflicting and puzzling realities of an old immemorial world.—

On this threshold of my arguments, I make you a present of two propositions—the one known, the other unknown at present. The first the eye—the second the ear. The former resolves itself into written records such as you have mentally seen—the latter comports with oral records, but found alive and auricular, as it were, in names of men and things. In other words, Is history versus philology?—Is philology versus history? or rather, does history plus philology, as its handmaiden, offer safer guarantees to my dilemma. You are of age, I know, and must decide for yourselves. Now to the expedition.

The Cimmerians, then, upon their exit from *Κιμμερία* (Cimmeria) are described according to the combined inferences of written documents and oral traditions, as advancing westwards across the River Tyras, where they stopped for a while to do homage to the 'beddrod yn y garnedd' to the sepulchral, honored, final homes of their ancestral kings. Their remains, were, it seems, at first reduced to ashes on the funereal pile, commingled with pieces of flesh of different animals—the first born of each it is said—generally of oxen; but those of asses were, if at hand, preferred. Garlands of olive branches, intermixed with asphodel and ears of corn, were also thrown thereon by one or two white-robed virgins, according to the dignity and station of the defunct; and a triple libation of wine mixed with water was then spilt on the fire-extinct embers by the officiating priest, out of an *Eurgyrn*, a golden patera or goblet, from the root *aur*, gold, and *corn*, a horn, amid the

most fervent tokens of despair and lamentation. Then the gold and silver ornaments or other cherished vestments or articles of the deceased were inclosed around the *cawg neu ysten bridd*, the clay burnt urn, within a *cistfaen* or *llechau pedronglog*, i. e., four-slabbed stone sepulchre, which then was closely covered over by a huge flat *cloriad*, a coverlid, or over-top.

"Piau y bedd pedryfal,  
 "Ai bedwar maen amytal?  
 "Bedd Madawc Marchawg dywal!

"Whose four-angled tomb is this,  
 "With its four blocks of stone so lofty?  
 "It is the tomb of the brave Madawc, the Prince!"

Again, as correlative modern proof, one of the Mabinogion, in describing the history of Bronwen (the daughter of Llyr), who was aunt to Garadawg ab bran ab Llyr, viz., Caractacus, the intrepid defender of his country's rights, mentions several interesting particulars of her life in Iwerddon and other localities, and goes on to remark that she eventually died, yn ynys Môn (Anglesea), and that "Bedd petryal a wnaed i Fronwen ferch Llyr ar lan Alaw, æ yno y claddwyd hi (A four-angled tomb was made to Bronwen, the daughter of Llyr on the bank of the Alaw—and there was she buried)." Her ashes were accidentally found in the year 1818 by a farmer of the district, in a *cawg* or urn, of a form and construction similar to others generally discovered in old tomb stones.\* This precious sepulchral relic is now deposited in the British Museum. These last few ideas of sombre tint have cost me days and nights of anxious toil to get and learn. I now regret it not, though poor the labour be.

When the debt of friendship and of love was paid to this sequestered holy spot—in honor of their royal sires, they went apart to see the nation's graves—the graves of those they loathed to quit

"'A beddau tadau' n y tir  
 "Yn dawel ni adewir."

"Nec tumulos patrum sub silentio relinquere."

Upon this—

"Och alar! ni ddychwelant mwy i'u gwlad."—

they veered their course southwards, in agmine denso, across the arid, distant-view-kept flat of *Dacia* (from the root *dac-u*, yonder), some on the right, others to the left, until at last the leading van cried out along to those, that from fatigue, or thirst, or mental woe, trained their tardive steps along, *Tan-aw, tan-aw, tanaw*; signifying spreading water, continous water, abundant water.

\* This royal princess must have been buried prior to the Roman invasion.

Thus, Tan-aw—Dan-aw—Dan-ubius. But what does the historical bard say to all this?

"O gwelaf etto'r gwiwlu

"Mawr y dorf, wrth y Mor Du.

"Man y daw y *Danaw Dwr*.—(Ister or Ystor.)

"I'w ganol, a mawr gynhwrf."

"O! yet shall I see the worthy throng,

"Innumerable in its host, on the shore of the Black Sea,

"At the spot where the murmuring turmoil of the Danube

"Is heard entering into its midst, with incredible commotion."

But, it may be asked, what became of the rear guard? This fractional division wended its way along and across the banks of the Ararus 'Hyd ddysgyniad rhediad yr Haul,' *i. e.*, westwards, till they finally located themselves at the foot of Mount Cigæonus, to which, when *en voyage* to Macedonia, I shall have occasion to refer, and erected a druid circle, "ar ben y brin—un gaerawg wen ei goror (On a lofty hill—a rocky spot, white its borders)." These druidical circles, be it observed, were not designed exclusively or necessarily for structures for religious worship, but for the varied purposes of social life, as courts of law to adjudicate privilege of station, possession of new lands, and mutual compact between families, (cyfraith, implying law in its proper sense). Thus, it is expressly stated in the triad, that, "three things are necessary to confirm the social state: effectual security of property; just punishment where it is due; and mercy tempering justice where the occasion requires it in equity," these circles were also reserved for the display of skill and force in the combat of arms, or mental prowess between rival bards or pennillion singers, as well as a post of defence to protect the inner shrine against all and every intrusion, unauthorised by the body corporate in congress assembled.

A few, also, were left behind to occupy the *Caeau cawn* (the fields of reed-grass), as *Caucones*. Whereas, another party chose the lower plains of northern Dacia *i godi tai magawl* (*i. e.*, to erect portable wooden houses to live in, while sojourning in the land), from *godi*, or *codi*, to erect, from the root *coed*, wood, and *ty*, a house (the sound of the *y* corresponds exactly with the diphthong *æ*), and *magawl* from its root *mag*, the act of nursing, breeding, and *awl* or *al*, appertaining to, in connection with,—hence *magalia*.

"Miratur Molem Æneas, *magalia* quondam."

Whence my eye and ear, aided by the bard, detect three important truisms.

1.—The identification of the race, as *Goed-ty Geta*, an equivalent synonyme with Cediti, or Cetti, of the triad, as 'codi maen Cetti!'

2.—The condition of social life, as early squatters and lords primeval of the Dacian soil.

3.—The unacknowledged plagiarism of *Magalia*, an expression, be it known, which has no definite meaning whatever, or root of its own, except by an ideal conjecture of the context.

Hence were annotators, 'at their wit's end,' obliged 'to beat the bush of Numidia,' and permeate the meagre, Punic claims of some *Magar villa* of the south, for aid to solve the stranger word, by forcing it to mean the "Tuguria Numidium portatilia, quæ plaustris circumferabantur."

In lapse of ages, portions of this division also migrated gradually southwards, and gave the Danaw of their predecessors the name of *Ystor* or *Ister*, which signifies abundance, store, bulk, receptacle. Thus here, as invariably elsewhere, in accordance with circumstantial facts and laws of nature, adaptation to events ever seems to be the rule in Cimbric nomenclature.

This, as well as other tribes or nations elect, hastened onwards to the favored land—the paradise of bards—the wide world balmy coasts of Deffrobani 'gwlad yr haf,' the summer land.

Ar fynion fach yr afon fawr.

On the circumscribed banks of the mighty stream.

Or—

Ar lan y Mor y Beisfor cul.

On the sea coast of the narrow shallow strait or arm of sea.

In the ensuing congress, a question arose as to the final adoption of a name for the province or district, on which their lot was cast—several terms had been mooted. After the requisite deliberation, the Penbardd rose up, addressed the colonists and thrice proclaimed, Trech-u! trech-u! trech-u!—Vanquished! vanquished! vanquished! But what is the meaning of this monotonous enigmatical triad? Let the chief bard explain himself. Victory over ourselves as men; victory over the land as travellers; victory over the passage by water, as sailors or sea-faring people, or *trech* (*tre-ech*) our future travelled home and resting place, echoed forth the Penderwydd. *Trech* am byth! was the response, Thracia floreat usque! in other words, Thrace for ever, and one cheer more for Deffrobani!

Having in the preceeding remarks accompanied the Cimmerian colonists, in gentle stages, from the northern shores of the Black Sea, to what is called by the bards, Gwlad yr haf, or Summer Land, I now must search the annals of my race to find whether any light of history can be any where seen as casting its unerring shadow on this favored spot of lost remembrance—logical deductions will not suit a certain class of minds. Some proof beyond the reach of petty cavil, or obtuseness of intellect must then be found. My witness is at hand—he refuses no cross examination from judge or jury. He is always to be seen at his private residence,



Triad No. 4, where he will be most happy to entertain all candid enquirers after truth. He shall speak for himself, first in his own language, and then an interpreter shall be called to explain his meaning.

“Triphost Cenedl Ynys Prydain. Cyntaf, Hu Gadarn a ddaeth a Chenedl y Cymry gyntaf i Ynys Prydain; a: o *wlad yr Haf*, a elwir *Deffrobani* y ddaethant (sef y lle mae Constantinoblys), a thrwy For *Tawch* y daethant hyd yn Ynys Prydain a Llydaw, lle ydd arhosasant.

“Ail, Prydain ab Aedd Mawr a wnaeth wladoliaeth a Theyrnedd gyntaf ar Ynys Prydain, a chynn no hynny nid oedd o iawn namyn o wnelyd o addfwynder, na deddf namyn trechai treisied.

“Trydydd, Dyfnawl Moelmud, ae efe a wnaeth Ddosparth gyntaf ar gyfreithiau a deddfau, a defodau, a Breiniau Gwlad a chenedl. Ac achaws y pethau hynny eu gelwid hwynt yn Driphost Cenedl y Cymry.” Tr. 4

The Three Pillars of the Nation of the Isle of Britain. First—*Hu*, the vast of size, first brought the nation of the Cymry to the Isle of Britain; and from the *Summer Land* called *Deffrobani*, they came, (namely, the place where *Constantinople* now is), and through *Mor Tawch*, the *placid* or *Pacific Sea*, they came up to the Isle of Britain and *Armorica*, where they remained.

Second—Prydain, son of Aedd the Great, first erected a *government* and a *kingdom* over Ynys Prydain, and previous to that time there was but little gentleness and ordinance, save a superiority of oppression.

Third—Dyfnwal Moelmud—and he was the first that made a discrimination of *mutual rights* and *statute law*, and customs, and privileges of land and nation, and on account of these things were they called the three pillars of the Cymry.

How many centuries, or centuries of ages, the Cimmerians remained at *Deffrobani*, or Byzantium it would be futile and presumptuous in me to conjecture, prior either to their colonization of *Asia Minor*, and the Isles of the *Aigwn* coast, or even to the departure of Hu Gadarn from the shores of the *Aigswn* (the Axinus, through the *Beisfor* [Bosphorus], the *Propont*, the *Allwysfor*, the emptying sea, from *allwys*, to discharge, to empty itself), corrupted from its Cimmerian sound into that of ΕΛΛΗΣ, an unfortunate female drowned there, it is gravely said, on her voyage to Colchis, a thousand miles more or less, from the scene of her catastrophe; as well as through the *Aigwm* (Ægæum), the *Cycleiad* (Cyclades), the *Myrtaw*, from *myr*, a sea, and *taw*, calm, quite, silent, (or Myrtoun Mare); then, again, along the *Mor-yn-tir* (the *Mare intern-um*, ‘sea within the land’), through the *Gadydonffrwt*

=*Gad-y-ton-ffrwt*=*Gad-i-tan-um Fret-um*, from *gadaw*, to leave, *y*, *the*, *ton*, the lake wave, the inland sea wave, in contradistinction to the *Eigion*, or deep ocean wave; having its root in *haig*, *hy-aig*, that which produces and contains a multitude of animated things, and *ffrwt*, a spout or shoot of water, into the *Eigion yr Atlas* (*Oceanus Atlanticus*), and eventually into the *vapory climes* of *Mor Tawch* (*Oceanus Britannicus vel Germanicus*).

I shall now draw your attention to the disputed question, *Mor Tawch*. Dr. Owen Pughe gives the meaning of 'cloudy' to the term *tawch*, and makes it equivalent to the term *niwlach*. Carnu-anhawc, on the contrary, derives it from *Dacia*, on the authority of the following passages from Polydonius Virgilius:—"Hæc itaque gens ferox quæ Germanicum nunc oceanum accolit;"—also, "Haud enim Dacia longo oceani maris intervallo, ab Anglia discreta est." And again, on that of Ptolemæus, and others, who apply the terms *Gutæ* and *Dauciones* to the primitive inhabitants of South Denmark:—"Meridionalia tenent Gutæ ac Dauciones. From this, and other reasoning, he concludes that the southern part of the German Ocean was the *Mor Tawch* of the triad.

With extreme reluctance do I now stand up to ponder over the interpretations of *Mor Tawch*. It were presumption in me not to accept those of our two greatest Cimbric authorities on the more experienced field of philology; I will, however, with great deference to them, and others, my superiors, both here and in the mother country, state my humble reasons for this non-acquiescence.

The former does not attempt to derive the term at all, but, ex cathedrâ, decides, as he has in every respect the best possible right to do, from his unparalleled learning and druidical lore, that *Tawch* is equivalent to "*y mor ni wliawg*," and corresponding with "*niwlach*," covered with mist, or foggy—a meaning, I at once grant, that cannot be otherwise than a fair, a just exponent of its condition—of its actual condition at certain periods of the year; but the inquisitorial reader is apt to pant after some key or other whereby to arrive at a similar or a different conclusion from its analytical dissection. Other shadowings, of a different quality, are also assigned to this antique Cimmerian expression, as, savour, taste, odour, whether palatable or unpalatable—which sense, it is affirmed, is borne out by the Iernean (Irish) term *tochd*, a smelling, a scenting, but with, I think, very little of appropriateness to the bearings of the sea in question. The latter militates against the acknowledged forms of nomenclature usually adopted by our early, earlier, and earliest forefathers,—who, if perchance an exception were made, conferred the honour of such a name on one of themselves, and not from extraneous qualities in men and things lying beyond the sphere or grasp of their natural and logical bases of deduction.

Moreover the probability of that part of Europe being, at that most distant pre-Mosaic period, occupied at all, or if occupied, nominally, or otherwise, and known to the up-channel fleet on this their first colonising expedition from the sea-board of the Aigswyn, to the lee shores of the large island which was then solely tenanted by bears, wolves, and other extinct beasts of prey, as we are informed by the Triads, is, to say the least, a plausible historical after-thought of time—a problem somewhat apocryphal, if not wholly untenable, on principles of sound Cimmerian philology.

The Llyngesydd Tywysogaidd, the princely admiral of the Cimmerian fleet, would possibly, I am prepared to suggest, when issuing out of what was afterwards termed the gaditanum fretum, feel, in no measured terms of surprise, if not of awe and alarm, the effects of that boisterous, sea-swelling, 'mountain currents,' of the Bay of Biscay, to such an extent, as would, perhaps, favourably contrast, even in point of modern credibility, with the more silent, the smoother, the less turbulent waters of the wind or land protecting bays of the island coast, by at once crying out, in accents of unconcealed satisfaction,—“*Dyma For-taw-i-ehwi beth bynnag*,”—(Here, at all events, there is a comparatively 'quiet sea for you;')—from *mor*, a sea, and *taw*, still, calm; and *eich*, or *i chwi*, your, or for you,—*i. e.*, *Mor-taw-eich*—*Mortawch*. On this memorable occasion the Deffrobani chieftain, in the idea of the immortal bard of Avon, suited the action to the word, the word to the action; with this special observance, that men “o'erstep not the modesty of nature.”

It will now be my duty, after having seen this maritime expedition of our ancestors safely and prosperously landed on the shores of Ynys Prydain,—“that precious stone set in the silver sea,”—to retrace our steps across “the unbeginning, endless sea of time,” to Deffrobani, and ascertain how their earlier and later brothers and cousins fared on the European and Asiatic shores of the Beisfor.

Cimmerii-que suas, antiqui, a Marmore Nigro  
Mutavere domus.

“Emblem of eternity,  
“Unbeginning, endless, sea!  
“Let me launch my soul on thee.  
“Sail, nor keel, nor helm, nor oar,  
“Need I, ask I, to explore  
“Thine expanse from shore to shore.”

## CHAPTER III.

---

" Muse of all the gifts and graces,  
 " Though the fields around us wither  
 " There are ampler realms and spaces  
 " Where no foot has left its traces  
 " *Let us turn and wander thither.*"

---

THIS enchanting muse-nursed region of Deffrobani, '*pa wlad oedd ciddaw 'n Tadau*,' as distinguished for its genial atmosphere, as being the chosen pre-Homeric residence of that primitive race, which of old gave laws to Asia Minor, prior, probably, to the departure of Prince Hu Gadarn for Ynys Prydain; this bardic border land of Europe, and of Asia, where all that is 'stupendous' in art, glorious in science, and all that is divine in metaphysic lore, and god-like faith, once flourished; though stripped, by the all-wise dispensations of Providence, of its former pre-historic glories, on its native Cimbric site, still claim within these walls, and hence to ends of earth, the homage due to druid philosophic creeds, as bardically indoctrinated in the following passages:—

" Neud yr Ion, Awdwr Anian;  
 " Neud Prima Causa, Auctor Naturæ."

Otherwise interpreted, and literally translated:—

" Ond i'n Ion, Duw a' i enw' n Jah,  
 " Duw ni wedid, Ion, Noah."

" But to our First Cause, God and his name in Jah,  
 " God not formed, the First Cause of Noah."

The truth and essence of these expressions of divine formulæ can thus be traced, throughout the patriarchal world by doctors of the law on the ground, I grant, of captious, erring plausibilities, through the graduating change of *mind*, as well as the elision or forgetfulness of *facts*, on *man* and *things*, up to the sacred source of Noachidic elements, wherein, from will and thought divine, were laws (at first but simple and undeveloped germs, or forms of civil codes, and worship unalloyed by earth) deduced, imposed, revealed to ages of the past, by this our school—as all who wish to see the subject-matter, more discussed, collated, scanned, and taught in ancient Hindu, Chinese, or Ægyptian schools of arts and law, may feel convinced within the regions of their inmost soul—while Noachidic views prevailed, till all, alas! in times

of dark import to man, became, by novel creeds of earthy matter, mere atomical wrecks of former purer thoughts; till all, alas! of what embraced the sacred mass of heaven-born principles turned out, in major portions of the globe, the god-less, life-less, 'baseless fabric of a dream.'

"Tempora mutantur et nos mutantur ab illis."

Before Babylon, Nineveh, or Ecbatana had absorbed all the vital sap and growth, or early manhood-power of the east—the Asia-Minor of our 'hominum recentum,' of our Deffrobanian Cimmerians, was thickly populated from Mynydd Idd to Mynydd Tor; and, for the most part, to go no farther on the grounds of faith, was—if the slightest imaginable modicum of proof can, for an instant, as it were, from a single flash of light across our chaotic path, be maintained and struck out of the flinty rock from the antiquarian and learned armoury of French and other European historians, or, as better materially expressed and exemplified in the remnant but sad realities of what was once seen and known, left, or taken away as the 'aurea opima spolia belli,' or golden spoils of war, by plundering troops of Asia Major—occupied by civilised nations: and nations, too, of Cimbric blood within their veins.

Again, I repeat, if I can but find one such proof of Druid pre-existent faith peering forth from the misty gloom or dim twilight of fragmentary evidence, I'll make the world a present of the rest—as dubious problems to their brains, to solve, rebut, disprove as best they can.

In the course of events and epochs lost probably to man for ever, unless, indeed, nature, in some of her operations in, or on, the 'stones' and 'plants' of earth will come unexpectedly to our aid

"With tongues in trees—books in the running streams;  
"Sermons in stones—and good in everything,"

with names that tell of silent deeds beneath the womb of time, an invading Cimmerian corps, aided by their now amalgamated allies and kinsmen, left the porth, or harbour, of Deffrobani in their 'bene notis cumbis,' across the narrow Beisfor, which in some places is only a few hundred yards in breadth; and landed, vociferating their national songs of joy and warlike enterprise, on the opposite coast of Bithynia and Mysia, which had been either treacherously wrested from their forefathers by the snares of wily men, or, on the contrary, won from them in open fight and manly self-defence, by some enormous trans-Euphratesian corps d'armée, *Truppencorps*, or *Byddin*; hence, I argue that the province of ———, say Bythynia, may possibly have been the scene of some signal catastrophe, or blood-stained conflict between the parties

contending for this portion of territory, which was within the hail, the cry, or agonising sight, so to speak, of the wives and children.

“Gwragedd, cu hof, a phlant.”

at the city or sea board of Deffrobania itself,—if the Cimbric root *Byddin*, which is in perfect inflectional accord with *Bithynia*, and signifying a *snare*, an ambush, a troop, or army, can be hypothetically or historically entertained.

But if on the contrary, as is stated in the “*Géographie Historique Ancienne*,” the allied armies of Cimmerians and Thracians, ‘Thracés Asiam incolentes,’ were known under the twofold appellations of, ‘des Thracés d’Asie, et des Mariandyns ou Morandyns d’Asie;’ I discover the mystery solved—I perceive a clue in the unmistakable union of design, action, and brotherly accord, that now reigned between these intermingled races or nations, as evinced, ‘*outré cela*,’ in the happy bond-loving adoption of new terms, as ‘*Thynniens*,’ and ‘*Bithynians*,’ independant possibly of the Caucones, a branch of the Caucones of Bastarnæ, (from *cae*, pl. *caeau*, fields, inclosures, and *cawn*, reed-grass), who had contrived, or had been suffered, through acquiescence in the Satrapyan laws of their invaders, to occupy this maritime region, and to hold international intercourse with their kinsmen over the Beisfor. The former name would be derived from the Cimbric root *tynu*, to draw or pull together, to be cemented, allied; the latter from *Byddin*, as before, but having its root in *bydd*, a tie, a keeping together, a confederacy, a league. This derivative view of the case implies a forgetfulness of past wrongs, quarrels, or family feuds; a happy augury for the future, in these seal-ratified symbols of a warın reconciliation,—‘in pace requiescant.’ As such “les Thrases d’Asie, divises en Thynniens et Bithynians, occupaient sur les rivages de la Propontide et du Bosphore de Thrace, une belle contrée a l’intérieur \* \* a l’époque de la domination Persane. Et aussi que les Moryandins [from *mor*, the sea, and *dyn*, a person, a man], habitaient des plaines fertiles et couvertes de gras pasturage, et fournissaient d’excellent bois de construction a la riche colonie Greque d’Heraclea.”

Long prior, however, to this Bithynian question of supremacy over the maritime coast, which engaged our attention just now, Strabo hints at some other remote pre-historical, traditionary invasions on the part of the Cimmerians over this and the neighbouring districts, not unknown to Homer and his age in the following memorable passage :—“Οι Κιμμερῶι καθ’ Ομηρον προ αυτον μεχρις Ιωνίας επεδραμον την γην την εκ Βοσφορου πασαν. (The Cimmerians, according to Homer, and prior to his own age, made incursions over the whole country bordering on the Bosphorus, as far as Ionia),” &c., and so forth.

It is manifest, therefore, or rather not very improbable, as you shall by and bye be morally convinced, that the *παμπαλαιοι Κιμμεριοι* had, on previous occasions, centuries before the alleged or real epoch of the capture of Troy, in 1270 B. C., occupied Mysia and the Troas; and established themselves on, and at the base of, Mount Ida, and its bardic *Caer-Troiau*, or *Illion*, viz., Troy or *Illium*—and other numerous cities in the *Ægean* provinces; as well as in the trans-marine district of Macedonia, and the isles of the *Ægean* sea, as far as Rhodes (from the root *rhyd*, what is replete with change—a swift eddying).

But to revert to a much later period in known historic annals. I find that the Thraco-Cimmerian army, on their allied martial enterprise, had succeeded in overrunning and subduing in several pitched battles the mixed races of Mysians, Ionians, Mæonians or Lydians, Carians, and Lycians, and that they had temporarily managed to occupy the city of Smyrna, minus its citadel, during the reign of Adys, till ousted and repelled from the district by his successor, Halyattes II., and that they had, upon this discomfiture, repaired towards Ephesus, Halicarnassus, and the inland Druidical town of Harpasa, besides other inland or maritime cities bordering on Lycia and Pamphylia. The date of this mishap has been elicited by means of early rhymists to have occurred about 600 B. C.

This view of the Thracian-Cimmerian invasion across the Beisfor, from the bardic *Gwlad yr Haf*, is further supported by the Ephesian poet Callinus, who writes rather feelingly on this domestic, or urban, question; also by Archilochus, and other contemporary rhymists, who flourished about 540 B. C.

Again, in addition to this evidence of a comparatively late date, I read, in the "*Geographie Historique Ancienne*," of facts and allusions drawn, no doubt, out of sundry recondite Arimaspean and pre-Homeric poems, and other sources not yet sufficiently known, respecting the very remote occupation of Asia Minor by certain primitive inhabitants, other than *Ægyptians*, *Phœnicians*, *Assyrians*, *Medes*, *Persians*, and *Greeks*. Who were they? Whence came they? Can their identification be ascertained on principles of ethnology, religion, architecture, or otherwise? Such were the pre-historic questions I propounded to myself for solution; the task, I admit, is almost hopeless, but an attempt must be made to solve these problems.

To commence, then, with *Mæonia*, or *Lydia*,—the "*Geographie Historique Ancienne*" describes it as "*Cette riche contrée connue primitivement sous le nom de Mœonie [Mæonia], après avoir été pendant plusieurs siècles le siège d'un royaume qui comprenait la plus grande partie de l'Asie Mineure, était devenue une des provinces de l'Empire des Perses depuis que Cyrus en avait fait la conquête sur Crésus.*"

I want you to weigh each expression carefully. In other portions of the history we glean that 'les habitants primitifs du pays' had been, ages before, conquered by the dynasty of Crœsus. Before I comment further on this passage, I must pay my mead of praise to a newly-devised aspect in this question 'de la domination Persane'.

In order to confirm their hard-earned conquests, without a perpetual appeal to the force of arms, or the mart or exigency of slavery, some humane policy or other must be struck out to secure the loyalty of the Mœonians, or, at all events, to cajole the silence of adhesion. The well-known partiality of the race for music furnished a base of operations to complete the train of political strategy. The tastes of the young Mœonians were at once diplomatically cultivated. The influence of education was requisite then as now to show that it "emollit mores nec sinit esse ferus."

"Tis education forms the common mind,

"Just as the twig is bent the tree's inclined."

Thus we read in Herod I., 155, and Justin I., 6, that the Persians, though ever too eager for the fray, or flow of rival blood, by complying with the wise behests of Crœsus, by fostering the national germs of song and harp, and encouraging the Lydians to become a nation of musicians and traders, succeeded for a while in eradicating all spirit of opposition, or any open display of martial ardour or declared hostility.

We, then, ascertain that its primitive name was *Meonie*, or *Maonia*, and changed into that of Lydia by its conquerors. What does the term signify? It is derived from *maen*, plural *meini*, Druidical stones, but whether it comes within the category of *maen-resi*, of *meini-hirion*, or of others, I know not. If the former class, they must resemble those of Abury, in Britain, or Carnac and Quiberon, in France, which were arranged in *rows* (*rhesi*), of about a hundred yards in breadth, more or less, and consisting of thousands of upright slabs, or enormous blocks of stone, of the average height of twenty feet; but if of the latter, they were solitary long and upright stones, scattered over the length and breadth of a country, like those in the vicinity of Poitiers; and serve, as I was once informed by a royal harpist, now no more, and confirmed by an editor of Welsh triads, either as signals or directing stones, which were placed on mountains and other desolate tracts, for the purpose of guiding a traveller on his journey; or as boundaries for the five or six acre blocks of land usually assigned by the congress as privileges for merit in the 'social scale'. The Triads, however, describe "three other kinds of stones, for the removal of which an indictment for theft will lye."



#### FAMILIES.

- 1.—The boundary stone. (Orfaen, finfaen.)
- 2.—The white stone of the place of session. (Maengorsedd.)
- 3.—The stone of expectancy. (Maen-gobaith.)

The modern traveller must be our best guide to decide this nominal question of lapidal identification. With this proviso, I proceed at once to Caria, in order to gather other fragments of information relative to its early condition; "Ce pays," adds the author, "dont les habitants primitifs, c'étaient vus forcés a se retirer dans l'intérieur du pays a [Harpasa] pour abandonner la cote au colonies Greques, qui s'en emparerent avait pour Capitale, a l'époque de la guerre medique, Halicarnassus" (from the root *Hál*, saltwater, and *carn*, a heap, a tomb, a tower, and *ts*, lower). Here we see that the primitive inhabitants forced, at a very early date, by Grecian colonists, to retire into the interior, and advance towards Harpasa, which is situated on the southern bank of the Mœander, between Apollonia and Aphrodisias. Let us follow them thither, and ascertain something about the city, if it be possible, as well as the people who built it, so that you may decide about each at the same time. The term *Harpasa* is derived from *har*, aptness to overtop, and *bys*, or *pys*, a finger. Pliny, in his second book, apparently with feelings of awe and wonder, says that near *Harpasa* he discovered "*a rock standing*" on the plains (namely, a *maensigl*, from *maen*, a block of stone, and *sigl*, to shake, or move); "*horrenda, moveable with a single finger, but, when pushed resisting all the force of man.*" A *maensigl*, or *rocking stone*, identical with this, is found at the present day near *Pontypridd*, Glamorganshire, and does not hesitate to become obedient to the finger of every visitor who may be inclined to follow the example of the noble Roman. A modern traveller, not unknown by name to most of you, in his own sketch book speaks of it as a "peripatetic monolith, poised, so to speak, in mid air, and obedient to the touch of a child, but resisting and confounding the united forces of as many as could apply their hands, or shoulders, conjointly to the task of removal from its tripodal, or trilapidal elevation."

Our own experience 'at home, sweet home,' must at once dictate the reality of this truism, as affecting possibly our own juvenile impressions. Many a modern philosopher or naturalist may here, for aught I know to the contrary, inwardly (but was too wise probably to manifest it), reciprocated the feelings of our friend Pliny, under apposite circumstances. There is, however, a shade of difference between the schools of the ancient and the modern gazers: the one did not know the *εθνος* that erected them, whereas the other does—if not it is his own fault, not mine.

Again let us stand together in a south-east direction. The distance is about a hundred miles from Harpasa; I have no doubt

but that, when arrived at our destination at *Telmessus*, I shall be able to furnish you with facts, incidents, and particulars of our long-lost forefathers, too long buried in a species of an unaccountable chaotic oblivion, on the confines of Caria and Lycia, and on the sea coast, that will amply repay you for the trouble, length, and toil of the journey. In it there was a temple dedicated to Bel, the Apollo of the Greeks, built by 'ces habitants primitifs' that had been driven away by a confederated alliance of the Phœnicians and early Pelasgic colonists. These, unlike their warrior countrymen of the north, were remarkably quiet and peaceable in their demeanour. According to the Triads, these holy men, these oracular divines, ovates, or Druids, "then, in accordance with the jurisdiction vested in them, presided at the sessional congress of their order with the *general assemblies* of the *confederated states*, in conjunction with the king, prince, or president, to transact business of a social, a foreign, a judicial, or a religious character, according to prescription and law, and according to country and sovereignty." Let a few fragments from the "*Géographie Historique Ancienne*" be laid before you, though the author, I opine, did not, perhaps, conceive any more than did the world at large, who read, have read his works, to what living family of the human race these shattered remnants could belong. The writer goes on to remark respecting the inhabitants of Lycia, that, in time of war and aggression on the part of marauding invaders (possibly the pirates of Phœnicia, and the semi-barbarous Pelasgi);—"Les montagnes servaient de refuge à ses habitants, qui vivaient presque indépendants; *des les temps les plus reculés*, leurs villes, qui s'élevèrent jusqu'au nombre de vingt trois, *formaient une république fédérative*, qui avaient *des assemblées communes*. Parmi ces villes (outre les colonies Grecques de Limyre, et de Phazalis) on remarquait encore Telmessus aujourd'hui (c'est à dire au temps des colonies Grecques en ruines pres de Macri, cette ville était tout peuple de devins, *des les temps les plus reculés*." I shall translate this passage literally. "The mountains served as a place of refuge to its inhabitants, who lived almost independent; from the remotest times imaginable (immemorability), their cities, which amounted to the number of twenty-three, formed a federative republic, and which possessed 'general assemblies.' (Sessional congresses, or general constitutional assemblies of the Triads). Amongst these cities (besides the Greek colonies of Limyre and Phazelis), Telmessus was still recognised, though in ruins, near Macri, at the epoch of the Greek colonies. This city was entirely peopled by oracular divines (diviners, ovates, dewynyddion, or theologians in the sense of the past), from the most distant periods."

According to the calculations of history, Greek colonies, to give

the greatest latitude to modern scepticism, began to be established *on an uniform, or enlarged scale*, about a century before, or after the cyclic, or Homeric period, *i. e.*, about one thousand one hundred years B. C. It was not earlier than the one, nor later than the other. At all events, the Æolians and other Pelasgic tribes, from Peloponnesus or elsewhere, are said to have founded several cities in Asia Minor, on the expulsion, or subjugation of the primitive inhabitants, and on the debris of prior establishments. Now, has the historic world for one moment given itself the anxiety to enquire, in the spirit of truth and fair play, who were the primitive inhabitants (*outrés les monstres d'une creation poetique et malsonnante*), that were driven within the murky era and dim twilight of 'sæcula sæculorum,' or who had migrated from the coasts of the Aigswm, the two Beisfor-oedd, and the shores of the Aigwm, into the central and western portions of Europe, when the foundations of Rome were as yet buried in the solid rock, unchiseled and unmarked?

Ignotâ Româ, *fuimus*, 'fuit Ilium et ingens  
Gloria' Bardorum, Druidum, Vatumque per æva.

The root of Dewin, or Duwin, for each term was, and is, in use at the present day, but in a modified acceptation, is derived from *du*, black, obscure, mystified, in reference to certain arcana of world, word, or thought taught by them, in accordance with the recondite doctrines of the Ægyptian school, as I shall hereafter endeavour to prove. The bard Cynddelw, in an ode addressed to Fadawg ap Maredydd, speaks of the Dewinion in connection with the Druids, and the *richly-clad nobles bearing their golden torques* :—

"Nis gwyr Duw a dewinion byd  
"A diwyd *Dderwyddon*  
"O aurdof *eurdorchogion*  
"Ein rhif yn rhiweirth afon."

Again, Dafydd Benfras, who flourished about the twelfth century of our era, in allusion to the abstruse doctrines of a Druidical Devin, Dewin, or Duwin, thus chants, by implication, the praises of Taliesin, by an admission of his own ignorance, and possibly that of the great bard himself, to solve the astronomical, or astrological mysteries of this peculiar sect of the order. I may hereafter refer to some of their principles.

"Mi i 'm byn pe byddwn Ddewin  
"Ym marddair marddwn gyssefin  
"Adrawd ei ddaed serdrin ni allwn  
Ni allai Daliesin."

Were I addressing the scholiasts of the past and present, unversed in Triad classic lore, I would say, Can you, in the amplitude of your glory, show any distinct, indisputable clauses of

light upon 'these federative republics,' 'these general assemblies,' or 'these Devins,' out of your own antique records, so that the wavering consciences of the alumni academici may be at ease?

The case on your part is astoundingly hopeless—beyond the mortified control of classic pride and vanity.

"Hope withered, fled—and Mercy sighed farewell."

The sixty-first triad of 'the social state,' inter plurimas, 'dares to beard the lion in his den,' Assyrian, Mede, or Perse, as well as Greek or Roman in his hall, without a scratch, without a flaw, as Daniel did of yore.

The sense and interpretation of this triad fully explains the question at issue,—“according to the privileges of the country and the nation of the Cymry.” Do not forget that this aboriginal, *national*, root has precisely the same signification with that of Cimmerians, though apart in distant lands. “Cystal naill ac y llall,” or, “things equal the same, are equal to each other.”

I cannot, therefore, do better than give you ocular, or, rather, auricular proof, and repeat the triad in all its explanatory integrity, so that you may hear, and afterwards read, mark, and digest, at your own leisure, its full force and importance as an indispensable adjunct, or handmaid, to a one-sided and a half-fed history.

“There are three sessions of the *Cymry*, by the right of country and clan :—

“1.—The session of the bards of the isle of Britain; the dignity and privileges whereof arise from its wisdom and constitution, and the necessity for it; or, according to other learned instructors (from Europe or Asia), from its wisdom, constitution, and intent. The proper privilege and office of the session of bards is to maintain, preserve, and give sound instruction in religion, science, and morality (in the original syberward); to preserve the memory of the laudable acts of individuals or clans; of the events of the times, and the *extraordinary phenomena of nature*; of wars, and regulations of country or clan; their retaliations on their enemies, and victories over them; also, faithfully to preserve the memories of pedigrees, marriages, liberal descent, privileges and duties of the Cymry (Cimmerii); and, when required by the other sessions, to publish what is necessary and obligatory in the legal form of notice and proclamation. Farther than this, by office or privilege, the session of bards is not obliged to concern itself. The bards, therefore, are the authorised instructors of the Cymry (Cimmerians), of country or clan, having full privileges, more extensive than the common right of Cymry by birth, *viz*, (in addition to) five acres of ground free; also, each is entitled to

a gratuity as due to his profession. (These professions are specified in the Institutional Triads of Bardism).

"2.—The second is the session of country and territory (the same as 'Gorsedd Gwlad ae Arglwydd'), that is, a *session of judicature and legal decision*, for the intent of justice and security to country and clan (or the community generally, or individually), and their retainers and tenantry. For the departments of these several sessions are these: that of the session of general assembly to make laws when necessary, and confirm them in *country and dependency* (gwlad a chywlad), which cannot be done without the concurrence of the dependency; the session of judicature decides on infractions of the law, and punishes them; and the session of bards *teaches useful sciences*, judges concerning them, and preserves the memory of family concerns regularly and truly; and neither of the three is to oppose pretensions of its own, in derogation of either of them, but on the contrary, each should confirm, and co-operate with, the other two amicably.

"3.—The third session is that of the *general constitutional assembly*, the general and especial object whereof is to make such alterations for the better in the laws, or such new *laws of country and district as may be necessary*; by consent (gan raith cywlad) taken in the districts of the chiefs or clans, men of wisdom, and the sovereign paramount. The sovereign paramount, or sovereign head of the government, is the lineal heir in the eldest line of descent of the kings or princes of the district, and in him the authority rests, and his determination is without appeal as the authority of the country."

Having, thus, from this general aspect, seen and investigated the primitive condition of Telmessus, in the days of its Druidical celebrity, amidst scenes of action replete with social life, of neighbouring federative republics and of general constitutional assemblies that would not reflect discredit on the proudest, haughtiest realms of earth; let us ascertain what can be gleaned from modern travel concerning it.

For this purpose I must adduce a witness from the cherished cloistered rooms of dearest 'Alma Mater'—the distinguished Professor Clarke, of Cambridge, who will be able to supply us with some interesting information respecting its actual, desolate, but grandiose prostration on the field of time.

But his remarks shall not cross the threshold of my homely page before I have curtly drawn a friendly thrust of arms with him, and others of his school, who never cease from day to day, in all the works and shade-like wings of thought, in verse and prose, to give, impute—to ponderous mass of boasting, selfish, faultless, *giant*, blustering, frames! or weighty, gross, repulsive, ox-like, *Cyclops*-flesh!—the grand monopoly of *mind*, of *art*, of

*will*, and *deed*, in point of antique temples, shrines, and pyramids, or sacred caves of earth; as well as by implication to accord 'the lion's share' of other faculties as yet untold, or, perhaps, undreamt of in their vague philosophy.

" 'The monsters of earth,' and of fire,  
 " Chant only one hymn, and expire  
 " With the song's irresistible stress :  
 " Expire in their rapture and wonder,  
 " As harp-strings are broken asunder  
 " By music they throb to express."

This enamoured mystic school of Cyclopean art (so called) seems heedless to forget the heaven-born law of equal or exclusive gifts to *none* of Adam's race, as *sons of men*; of men, as men of varied stature, in the sense of either Gog, or Magog, or Goliath, or of David, Solomon, or Hiram, in the works assigned to each; or, again, in *him*, and *those*, who planned and built the "Coruscation" cavern of the Thames; or in *him*, and *those*, that schemed and forged the vast Chalybian iron cave, floating, as an aerial monster, on the wings of might, above the vapoured wrath of ocean fleets, across the Menai Straits; or, thirdly, in that contracted class of human size whose agency would, according to the formulæ, or fantastic rules laid down, be at once curtailed, by a borrowed 'side-wind' of gigantic blast,

" As if dropped from some higher sphere  
 " To tell us of the gorgeous splendour there,"

or, would also be debarred from any notable participation in reference to the 'laws of mind,' as essence of the 'will divine' in man, as passing tenant of his god-like tabernacled home, to carry out, with the talents meted out to each, the aim and end of all created life, as evidenced in the logic of a bardic Watts, or in the rare and sound attainments, in classic lore, of good Professor Scholfield.

" The tidal wave of deeper souls  
 " Into our inmost being rolls,  
 " And lifts us unawares  
 " Out of all meaner cares."

No man, therefore, has a right to arrogate, on the behoof of one or other class, "yngwhyneb haul a llygad goleuni," any exclusive claims or privileges of prescriptive mental superiority over his fellow man; either by virtue of, or in proportion to 'the accidental realities' of a maximum, a medium, or a minimum scale,—from the 'rudis indigestaque moles' of a giant, or a Cyclops, down to a lady's graceful form of person and of foot.

Judge not, then, the present from the fickle stages of the past or the intervening mystic scenes of one or other, as criteria of primeval minds, parallel in science or in art. There is, there

was, there e'er will be in *man*, whate'er his coloured size may be as in the ocean wave of a nation's life, a never-rippling ebb and flow of retrograding change, one while over another, as of evil over good, of virtue over vice, of idoled gods in shape of patron-heroes, or of patron-saints, above 'His name in Jah,' of mental and artistic skill over grovelling forms of earth and barbaric depths of ignorance without shame, as chartered in the scale of time, of human weakness or of might.

"The end crowns all,  
"And that old common arbitrator, Time,  
"Will one day end it!"

Forget not, then, 'the vital spark of heavenly flame' issuing from eternal love, to dwell in 'frames' below by God's command, in infant man, in order thus to urge mankind to feel, believe, adopt, and act upon, another truth on the tablet of the memory, before its exit in eternal space, a cognate truth, as patent, if not as potent, as the first, that *mind*, and *mind* well taught and trained, in giant, canolddyn, or mannikin, becomes the sterling coin, the pearl of price, the *envied standard of a man*.

"Explore the dark recesses of the mind,  
"In that soul's honest volume read mankind,  
"And own, in wise and simple, *great and small*,  
"The same great leading principle *in all*."

The Professor now shall give us the impressions of his thoughts; and adhered to, possibly, by the πολλοί of mankind.

"Everything at Telmessus is Cyclopean; a certain vastness of proportion, as in the walls of Tirynthus and Crotona, excites a degree of admiration, which is mingled with awe. The kings of Caria and of Lycia have left behind them monuments defying the attacks of time, and barbarians. Some of the stones used in the construction of the theatre are nine feet long, three feet wide, and two feet thick; three immense portals, not unlike the ruins of Stonehenge, conducted to the arena. The stones which compose these gates are yet larger than those mentioned. The central gateway consists of only five, and the two others of three, each placed in the most simple style of architecture."

Thus the learned Professor, and other historical travellers, unconsciously supply important evidence to the artistical and mechanical powers of the grand Cimmerian family in the gloomy shades of lost illumination.

"Shrine of the mighty! can it be  
"That this is all remains of thee!"

But, with sorrow be it said, the principle of 'honour to whom honour is due' is wrested from it by plagiaristic wiles. The 'tulit alter honores' innovation is renewed throughout the classic world,

as a purely gigantic, or Cyclopean, emanation of one or other age, so as to exclusively ignore other portions of mankind less massive in corporeal might, though direct proofs and countless allusions to an 'aurea mediocritas' of human stature, to mathematical sciences applied in Druidical works of stupendous dimensions, are found throughout the records of the bards, as in the 88th triad.

Tair gorchwyl gadarn Yns Prydain.

1.—*Codi maen Cetti.*

2.—*Adeilaw Gwaith Emrys.*

3.—*A thyrru Cludair Gyfrangon.*

"The three mighty labours of the Isle of Britain."

1.—In the *mechanical elevation of maen cetti*, literally, a stone-wood structure, which I conceive to represent a "cemmaes," or "campasfa," a kind of circle for games; of which the walls were composed of blocks of hewn stones, with a superstructure of timber, with its "rhesi o eisteddfaau," or rows of seats; its "ffor," or passage between each; its "carch," a restraint, and other concomitant paraphernalia in such establishments. Archdeacon Williams, however, whose opinions in such matters are held deservedly high, avers that a secret, or sacred chamber, the sanctum sanctorum Druidum, can be detected in a part of the building answering the description given of an adytum by Pausanias, Cæsar, Cicero, and Sallust. Fragmental portions of this Druidical pre-historic relic are still discernible in Kent, in what is vulgarly called "Kitt's cotty-house."

2.—In the *construction, at Stonehenge, of the enormous edifices of Emrys*, a cognate term with Rees, Rhys, Rhoes-us of the Deffrobanian line of Trechu-an kings or princes.

3.—In the *accumulation of the tumuli, or pile of Cyfrangon*. I am unable to point out this locality. Fragmental examples, however, of some may still be found in South Wales, and other portions of Britain.

All these facts, and others of like import, tend but to bid defiance, proud and loud, to every wind and wave of doctrine, or hurricanes of scornful ribald repartees, broached against the age-worn force and tenor of each triad clause, by Brobodinag style of men, who have, as snakes before the charmer, allowed themselves to be ensnared—or, alas! like tale-believing boys at mental night, before ideal beings of the nursery—by horrid cobwebbed fictions of an Arges, Brontes, or other Steropean monsters of Virgilian brains, so as thereby to vaunt unearthly claims; or, 'mid the lost domain of art and megalithic shrines, pander to



bugbear folds of dream-worn thoughts, or fond embrace of ideality, created by a monster world, "like apparitions seen and gone," yet present still !

Megalithic shrines do not giants make,  
Nor iron bars in Etna's caves a Cyclops,  
As standards of the one or other, but take  
As truth that which Homeric-Virgil drops  
Out of his enraptured page, to gull  
Mankind to ecstasy !

But it is now asked, what about your boasted isles of the *Ægeum Mare*? alleged to be somehow connected with the great Cimmerian family? The limits that I have of necessity prescribed to myself restrain me from entering into this ocean of developments in a manner consonant with my views, but my rapid sketch will not be for all that, I trust, the less discernible, in a sort of 'ombre au tableau' that I shall foreshadow of *general facts* represented for the nonce by *one* of the *central* groups of isles in this very *Môr Aigswn*. "In media tutissimus ibo." The Tenos of the Cylchiad (Cyclades), *ex unâ insulâ disce plurimas*.

I hope none of you will be affected by any symptoms of *le mal de mer*, if so, your attention will not be so closely confined to the vast stores of other knowledge necessarily involved in this pre-historic little isle of the Druids as I could desire.

Apollonius Rhodius, in one of his books of *Argonautics*, expressly informs us there is a stone in some part of the island of Tenos poised on the summit of a tumulus, and moving in obedience to the impulse of the wind, or any other slight, but tangible pressure on the part of man or child: (I am quoting from recollection, and am only giving you the pith, or quintessence of the author).

A rocking stone, similar to this, has been identified in *Gallia Antiqua*, and described by M. Dulaure in the *Antiquarian transactions* in France. "It is," says the author, "an enormous mass of granite, so poised upon smaller stone that on pushing it with the hand on its western side a very perceptible vibratory movement is caused. The force of fifty men cannot render the vibrations more numerous than that of a mere infant. The inclination on the eastern side is so marked that one would expect it to yield to the slightest impulse, and tumble down into the vale of Sey, which it overlooks. This granite is seven yards long, and covered with lichens. The inhabitants of the vicinity have a religious feeling concerning it, as, they say that the Holy Virgin brought it there, and placed it in its present position."

In the *Argonautics* will also be found a description of a regular line of communication, established between the *Hyperboreans* (of *Dacia* and the *Tanaw* [Danube], one of the ancient pre-historic settlements of the ancient Cimmerians), and the islanders

of *Tenos*, Delos, &c., relative to the perennial transmission of certain sacred gifts, bound up in wheaten straw and olive leaves, and accompanied by two virgins. In this case they must inevitably touch at the port of Deffrobani en voyage to the south. The Hyperboreans of history are usually divided into those dwelling on the borders of the Pallus Macæthus and the Aigswn, or Axinus; those of early Italy; and finally of Ynys Prydain. It were idle to contest the reality of one name, waved, or landed into the other by the chances of acclamation, and other causes, as the fact has been amply and logically settled by the erudite and profound disquisitions of the learned Archdeacon of Cardigan,—to which I refer all desirous of mastering this once mythical question.

These are the self-same Hyperboreans who were either ignored by Herodotus, or who had escaped his attention, or whom, perhaps, he had voluntarily suppressed from the page of serious history, on account of the absurd, incredible, monstrous absurdities retailed by the ignorant tell-tale-bearers of that rhyming period respecting them; and which had, it seems, gained currency and ideal force, from some mendacious source, or other, till, at last, in the lapse of rolling ages, the philosophic and poetic world was deluged, so to speak, with the fumes and vapours of delirious brains, exulting in fantastic films of baseless visions, yet oft—too oft, I grant—enveloped o'er with gems of thought and mind sublime—at *their* expense—without the base or point of truth to guide mankind. Of such was Virgil in the sense assigned.

“Disenchantment! Disillusion!

“Must each noble aspiration

“Come at last to this conclusion!

“Jarring discord, wild confusion,

“Lassitude, renunciation!”

I now request you to accompany me about a hundred and fifty miles N. E., on a very pleasant marine excursion, in a very safe bark, called “*Cwch o groen*.” In the first place, we shall have a distant coup d’œil of the island of Andros; then steering north by east we shall catch a glimpse of Chios, and of Psyra; Lesbos, too, will be seen afar, reposing on the littoral waves, protecting, by its bulk and height, the bay and port of Adramyttium. We then shall coast the Mysian shores, to scan the ever-varying scenes of cliff, or rock, or hill and dale, that once, in times of yore, a Cimbric bard or warrior brave did tread. And then we’ll jump on shore in gallant glee, near the promontory of Sigœum, at the mouth, or entrance, of the Allwys for, and engage one of the native *Uogerbydau*, hired coaches, of which you can have your choice, whether of the *cerbydau paintiedig*, or *picti currus*; or of *Rhedæ*, the two-wheeled private carriages, to convey us

on our inland peregrination ; in case of emergency an *essedum* or two, well wrought war chariots, or the *pedwarhydau*, the *petorrta*, or four-wheeled conveyances, might be obtained to convey us to Caer Troiau, through the interest and patronage of *Al y Lloegrwys*, otherwise called Locrinus, son of Britis, who is on the point, I understand of migrating towards Liguria ; or, perhaps, through the well known gallantry of *Y Brython* and *Celyddon*, who 'tis said, are talking about going to *Llydau* (Armorica), and *Ynys Prydain*.

The metropolis of Mysia, Caertroiau, or Illion, afterwards metamorphosed into Troja and Illium, was situated, in an angle formed by the *Allwysfor* and the *Aigwn*, on one of the lower flanks of *Mynydd Id* (Mount Point), or Ida ; and separated from the sea by a lovely delicious plain, which the waters of the Simois and Scamander laved in their gentle murmuring course to the sea.

On one of the summits of *Mynydd Id*, an observatory had been erected by, or for, the *Σαρωνίδες* Saronides, the learned astronomers of the Druidical institute from *immemoriality*. (I am obliged to coin a stranger-word to suit the pre-historic views).

Here cycles of years were calculated for the periodical celebrations of their grand national festivals.

Here of for indicating the exact return of each recurring cycle of nineteen years, as "university terms," or "statutable congregations," to be observed in the Druidical calendar by the students of all nations, were computed.

Here also the phenomena of eclipses were predicted. But, methinks I hear a caviller object, and say, where is your proof?

Wait awhile—it is forthcoming ; but should I fail—the chances are I shall—can you, on the other hand, give me any tabular, or mathematical proofs that will also satisfy the rigid and logical analysis of truth, respecting the discovery or computation of eclipses recorded in pre-historical times, in addition to the traditions in vogue, as alleged to have been predicted by Thales of Miletus, and others of the antique world ? Just stop here and pause.

This is only begging the question !—I grant it, and repeat, in sotto voce, have you anything *tangible* out of your boasted classic lore of east and west to show my Cimbric philosophic friends ? or any well-digested charts or records of the immemorial past to give the Chinese sceptic ? if not, 'favete linguis !' Your silence dictates a sapient negative. Well, then, there now is, there ever has been, since their final overthrow from Troiau, a something marked on rocks, a figure, or a clue, that since has co-existed with the Cimmerian race, whereby my hypothesis, to call it by no milder, stronger term, can be maintained and proved to light of day, as almost irrefragable.

But, before I enter in medias res, I want you to bear in mind

that Thales, the Milesian, lived in Caria about 600 years B. C. (the year of his eclipse still sub judico lis est), a few miles only from the Druidical temple of Harpasa, and not many more from Telmessus, where, possibly, a stray Druidical Saron, or other, was left in the country to inoculate the rising Hellenistic colonists of Greece. If he predicted, as Herodotus says he did, where did he procure his astronomical instruction? I pose, and only pose, the question. Ah! but, it will be flippantly replied, No doubt from Egypt: then, if so, again I want a chart, a chart, and nothing but a chart, according to your own doctrine.

To arrive at the point aimed at, I must first analyse the interpretation of the term *Caertroiau*, as applied by the Druidical Institute to their new foundation.

*Caer*, then, signifies a *wall*, a *fort*, a *city*; and *troiau*, *turnings*, from the verb *troi*, to *turn*, which again from the root *tro*, a *turn*, a *flux of time*. The plural of this noun is *troiau*, or *troion*: hence the common proverbial saying throughout Wales, 'Tori llun CAER TROIAU,' to cut the form or representation of the fort, or city, of *TURNINGS*, or *FLUXES OF TIME*. In connection with this phrase I ought, perhaps, to add that the Saronidesian terms for *summer* and *winter solstice*, were expressed by *alban hefin*, and *alban arthan*; and that the *ecliptic* was known under the expression *troad y rhod*, the turn, or *flux of the wheel*.

What, then, was understood by the expression *Caertoriau* will naturally be asked? It is, and ever has been, as you will learn hereafter, a traditional emanation among the British Trinobantes, the ancient inhabitants of Llundeyn, ages before Cæsar, of a pre-historic astronomical emblem of Asiatic growth. This emblem, then, was a Druidical delineation of the *planetary revolutions*, as mysteriously inculcated by the inalienable secrecy of their laws, in their school, or institute. Circular fac-similes, more or less perfect, are chiselled on many a Cimbric rock, or on the walls of many a cavern, which have often puzzled a certain class of sight-seers, as mere trifles of the past, but which became a base of thought, deep and lasting, to the enquirer after hidden truths.

It must not be forgotten that Druidical learning in all its bearings was pre-eminently emblematical. Hence, apparently grotesque figures seen on coins, such as a figure enveloped by wings, with a longitudinal arrow at his feet; a horse, guided by a dragon, in mid air; another horse, guided by an eagle, and each surrounded, Ægyptian, or Babylonian-like, by sundry hieroglyphical characters; another, with its figure-head ornamented with laurel, and encircled by dolphins and so forth; all these pre-historic coins, I maintain, had their own peculiar significations of moral and physical instructions, when divulged by Druidical professors.

After this explanatory interpretation (to which I shall have to recur on a future occasion), I now come back to our Troiau.

The probability, therefore, is, that cuttings, similar to this figure, had been made for similar objects in Mysia, in fact, *wherever* there were *Troiau*, or astronomical observatories, well-known seats of the Druids and Saronides; and that a Dionysius of Halicarnassus, a Thales of Miletus, may have, as astronomical students, acquired a knowledge of their interpretation from some corresponding member of the order, and communicated the result of their science to historians, philosophers, artists, and other literati of Greece, as Abaris was known to have done. Hence, am I not surprised to find a representation of this celestial chart as an ornamental appendage to the temple of Theseus at Athens; nor to see it handed down to the stamp of the metallurgist, and developed in coins of Greece and Crete; and which, again, in the prevailing dearth of astronomical acquirements, some ingenious mythologists had plagiarised, and 'incarcerated;' and which eventually they had contrived to pervert from its original heavenly character, into that of a state prison, or den, or labyrinth, at Cnosus for a Minos.

The after-thought of history, however, found it convenient to attribute the formation of this labyrinth to the ingenious hands of a Dædalus, who was alleged to have copied it from some Egyptian, Assyrian, or other unknown model; granting such to be the case, the fact, if fact it be, does but tend to confirm the uniformity of Cimmerian 'observations' with those of the upper or lower Thebaid, and the far east.

I have seen two delineations of this figure, one circular, the other square,—but why the difference I pretend not to divine, unless it be partially explained by the foregoing remarks.

Again, to revert to the *ecliptic*, or *troad y rhod* (the turning of the *wheel*). This wheel, gentlemen, was, I apprehend, originally the instrument whereby the complicated movements of the heavenly bodies were delineated to the understanding of the students, and by means of some framework or other, that met the requirements of the astronomical lecture, in the shape of an orrery, or a 'planetaire.'

"By ceaseless actions all that is subsists,  
 "Constant rotation of th' unwearied wheel  
 "That nature rides upon, maintains her health,  
 "Her beauty and fertility. She dreads  
 "An instant's pause, and lives but while she moves."

It is wonderful, gentlemen, how the motto of the Druids, '*Gwir yn erbyn y byd*,' is verified by a little patient research into the past. Here I must call in evidence two gentlemen who little imagined, when they penned their thoughts, 'their individual, numerical

differences,' on paper, that they would be found to stamp, with ineffable certainty, the antiquarian bearings of this Cimbroy-Trojan proposition. The one is an Englishman, the other a Frenchman. I am indebted to the learned Idrison for calling my attention to these distinguished writers. Let him speak for himself.

"Proofs have been adduced by Bryant, in his mythology, of there having been anciently several towns bearing the name of Troy," (*i. e.*, I apprehend, astronomical stations, or observatories), and both he and De Gebelin, with others, say, that such places *were so denominated* as being, like Heliopolis, distinguished resorts for the adoration of the host of heaven.

"Very conclusive reasons are given by De Gebelin, as well as by others, that the fable of the seven kings of Troy, designated the seven planets, as regents of the days of the week, and that Priam's reign of fifty two years, with his fifty daughters, represented the year and its subdivisions; as, also, did Ourchol (metamorphosed into Hercules), with his twelve labours, designate the year divided into months.

"The fable of the seven noble Athenians, annually delivered as victims to the Minotaur, in the labyrinth of Minos, has also the appearance of bearing an allusion to the mysteries connected with the solar worship therein."

"Seize upon the truth, where'er 'tis found,

"Amongst your friends, amongst your foes,

"On christian, or on heathen ground,

"The flower's divine where'er it grows:

"Neglect the prickles and assume the rose."

Out of this fabulous account enough has been extracted to show that certain mixed idealities of the past were, and had been for centuries, afloat on the ocean of time, respecting the immemorial pre-occupation of the Cimmerian race within or without the precincts of pre-Cimbric Troy and Asia Minor.

Again, to revert to the terms Illion and Simois. But, perhaps it were as well here to ask the classics of Europe how they derive *Troja*, *Ilium*, *Ida*, *Simois*, and so forth. The first only of the four do they attempt, with any show of reason, to interpret; and how do you think it is derived? From the *third king* of Troy, forsooth! This logical mode of interpretation, with the loop-hole of an after-birth in Dardania or Ilium, is precisely analogous to the idea of a man giving his name to his grandfather, as a lasting memento for some honours conferred on the senior by the unborn junior.

Urbs antiqua suo sub nomine, floreat usque  
Cæsar Troia et Illion.

*Illion* now demands our analytical observations. The term *Illion*, then, is the plural of *il*, signifying a *circular motion*, or *rapid circumvolution*, as exemplified in the case of ale, beer, or wine, in a state of whirling fermentation from one side to another, and substantiated by the familiar expression of '*rhoi breoi yn yr il*' (to put wort in the *rotating ferment*).

Thus, the terms *Troiau*, or *Illion* convey an absolute correlative interpretation, or approximate shades of meaning, the former being adapted to poetry, the latter to prose. Hence Cambria, Cymry, and Gwalia, are employed, '*mutuo motu*,' in our own days.

As the *Senatus Academici* of the world are scornfully, yet wisely, oblivious respecting the derivative meaning of the historic *Simois*, and cannot very well, as they do most piteously on other occasions, invent a mythic king or queen for the name, to act the part of adoption to its paternity, or maternity, the isolated, but grandiloquent, '*iaith Gymraeg*' must, out of the undying records of the past and present, step in, renew its own familiar silver tones of '*auld lang syne*,' and pay a willing tribute of respect, with the prescient youth of *Aulis* chorus-odes,

"To Simois, and his silver tide  
"In eddies whirling through the plain."

The *Simois*, then, is about '*verbum de verbo*,' to re-iterate, as of yore, its own *former self*, after the alleged *Metempsychosis* doctrine of future resuscitation, by means of compound roots it ne'er can fail to know, as *Si-mo-is*, '*its low, rippling buzz*,'—a buzz, by the way, which is no more, no less, than its own ever-purling note of nature, as by the echoing bard expressed:—

"To trace in nature's most *minute* design  
"The *signature* and stamp of power divine."

*Antiquissima Cimbrorum lingua, sine ullo judicium lite, sempiterna filia  
Est naturæ, igiturque ipsissima hujus annis et loci genitrix.*

Moreover, let us survey this proposition under another aspect, in a cosmopolitan sense and bearing. The traditionary view of a Cimmerian pre-occupation is confirmed by Lucan, Sidonius, Apollinius, and our own historical bard, Taliesin; who, as a *bardd neu ovydd* (a bard, or an ovate), must indubitably in that sense, or quality, have embodied the whole secret scope of his own race and history in his memory during '*his statutable sessional terms*' of 19, 28, or 34 years, as the case of '*fellowship*' might have been.

Not to enter into the interesting question of ethnologically, philologically, and classically identifying the Cimmerii, or Cimbri; the Heneti of Phygia-cum-Veneti, on the Adriatic; the Veneti of

Armoric Gaul; the Umbri, Sabini, Arverni, Ligures, Cœdri, &c., and the Veteres Galli, with each other, as '*fratres et consanguinei*' Cimmerii, within the ken and grasp of history; suffice it here, out of an infinity of other proofs, to quote Lucan on this *international* verity.

"Arvernique aussi Latio se fingere fratres  
"Sanguine ab Iliaco populi."

Arverni, from *ar*, a mountain, and *gvern*, a meadow, an alder-tree. Whom I might, in the emphatic language of Corneille, in reference to the early amalgamation of the Sabini and Latini, with ethnological propriety, classify as '*frères et cousins*.'

"Souffrons que la raison eclaire enfin nos ames.  
"Nous sommes vos voisins, nos filles sont vos femmes;  
"Et l'hymen nous a joints par tant et tant de nœuds  
"Qu' il est peu de nos fils qui ne soient vos neveux,  
"Nous ne sommes qu'un sang, et qu' un peuple en deux villes."

And Taliesin, in adverting to the arrival of a distinguished personage from the far east on the shores of the Tamesis, at Troinofant, the capital of the Trinobantes, makes him say:—

"Mi a ddaethym yma  
"At WEDDILLION TROIA."

"I have landed here, among the scattered residue of Troy."

Here the discerning eye will see a 'happy play of words' on the term *Wedd-illion*, as indicative, in one sense, of the scattered remnants of Troy; in the other, in their (*gwedd-wedd*) aspect, form, and connection with *Illion*, or Ilium. And, finally, the bard, in accents of prophetic lamentation, foreshadowing woes as great as those of Troy, bewails their lot:—

"Y Daw' r ddarogan  
"Drwy ddirfawr Gwynfan  
"I LIN TROIA."

"No more, imperial Troy, no more  
"Shall fame exalt thy matchless power,  
"And hail thy rampised height.  
"From ———? the frowning tempest came,  
"And, armed with war's destructive flame,  
"Roll'd its tremendous might.  
"Thy regal head, with turrets crown'd,  
"Reft of its honours, on the ground  
"Lies low; and smoke and gore disdain  
"The bloated glories of thy golden reign"

*Hec. Chor.*

Again, in connection with this border-country of Asia, and of Europe, I have a few preliminary remarks to offer respecting some unknown, unmapped, city or region, called *Gavis*, found in



the triads. The solution of this question will necessarily entail a friendly trip to Ynys Prydain, in order to consult the sessional congress of Druids, the historical bards, and other legal authorities, in reference to this disputed territory ; as well as to glance at the progress of the Cimmerian nation in their adopted country.

The first witness I shall call in evidence will be "*Brut y Brenhinoedd*," or chronicles of the kings.

Whatever amount of causeless incredulity may be lavished on "*Brut y Brenhinoedd*," or chronicles of the kings, or on "*Historia Britonum*," by Nennius in the year 858, and edited in the following century by Marc y Neudwy, by a generation prone to cavil at everything, or anything, if the objection 'suits its book,' the authenticity of the former, as an Armorican and Cimbric document, can, thanks to the zeal and learning of Gwallter, Archdeacon of Oxford, be traced with antiquarian certainty, as far back as the year 1100, at which period, whatever may be its intrinsic value in the eyes of a clique, the chronicle was translated by him from a very old copy, which was brought from Llydaw and written in the Cimbric language, into Latin for the use and benefit of continental Europe, then priding itself in its isolated Latinity.

This document, then, furnishes us with evidence respecting the foundations of several cities in Ynys Prydain. But I want to draw your attention to a *Troia-Newydd*, or *New Troy*, stated to have been founded by one of the pre-historic Asiatic settlers, of the name of Brutus, and to have changed its primitive name into that of *Troinofant*, signifying, from its root *Troia*, and *fant*, or *mynt-ai*, a host, clan, or tribe of Troy ; and afterwards into the corrupted form of *Trino-vantum*, or *Trino-vantum* ; which, again, in the lapse of time, assumed the name of Caerludd, after its aggrandisement and restoration by a king of the name of Lludd ; and which eventually received the name of Caer Llundeyn, or Llyn-dan, from its vicinity to, or gradual advancement towards, a lake on one of its lower flanks. This term the Roman ear converted into *Lundinium*, and *Londinium*, though the latter clause may be derived from *dinas*, a city, or town.

Hæc hodie in lingua Cimbrorum nominis umbra  
Stat, signatque locos, Reges et Troia templa.

Llundeyn was the city, par excellence, of the *Trinobantes*, under every change of appellation, down to the memorable æra of the Cæsarean invasion. I trust the corrupt Latin form of this tribe, or nation, from *Troinofant*, its derivative, has not been allowed to escape your Argus-eyed investigation.

This Asiatic bearing of the case is undoubtedly confirmed in the Poem of "*Ymarwar Lludd Bychan*," the appeasing of Lludd, the Lesser, in the following emphatic passage :—

"Llwyth lliaws, anuaws eu henwerys  
 "Gwyr gwlad yr Asia, a gwlad Gavis."

Thus translated :—

"A numerous race, 'fierce were they named,'  
 "First colonized thee, Britain, chief of isles;  
 "Men from the land of Asia, and from the land of Gavis."

Where this land of Gavis was situated has never, I believe, been solved by any of our modern geographers, bardic or otherwise.

I will try to unravel this mystery of by-gone ages by the broad light of philology, and circumstances contingent thereupon.

The Bardic Institute ever chanted the praises of *Gwlad yr Haf*, the land of summer, but very little notice was comparatively taken of the merits of gwlad y *Gauaf*, land of winter, gelidi prope flabra Aquilonis.

The Association of Asia with this land of *Gavis*, in the verse above, would imply, I apprehend, a no very distant contiguity of kin and country, in some sequestered nook or other of Europe. The term is derived from *gauaf*, winter, and *ŷs*, low, extreme, or deep; as *Gauafis*=*Gafis*=Gavis; just as *Ver-esis*, now *L'osa*, of the early Latini; and the river *Æs-is*, of the Umbri, from *æs*, water, and *ŷs*, as before.

And, as it is not disputed that a certain geographer, on his first visit to the north-eastern territories of Europe, bordering on Asia, found a certain tribe, clan, or nation, whom he called *Tauridi*, and to whom he assigned the inhospitable quality of fierceness, and so forth; and, again, as this very mental attribute was ironically granted by Taliesin—the historical bard, to a "llwyth lliaws," a numerous race of the land of Gavis, either as a pre-historical fact not unknown to the Druidical order, by means of their corresponding members to the different schools of Europe, or, possibly, as a mere memento of a bias entertained towards the Gavisians by their Scythian and semi-Pelasgic visitors, or neighbors, who coveted their possessions as new fields for plunder or colonization—in such phrases as "*Tauridi* they were called," but not by themselves; or, "fierce were they named," as well as in other similar phrases, derivable from misinterpretation, through ideality of sound, irrespective of sense, the locality may be traced.

A modern bard, in his description of the Roman invasion, alludes to these mountain warriors as a "*llu digofant*," an irascible host; and as "*llewod*," or lions, fighting for their lands and rights,

"Ger bron brodorion brwd eirias  
 "Llu digofaint, llewod Gavis."

Hence, it is not deemed very unreasonable, though the 'ray' of evidence is found to be an exceedingly small portion of 'parallel light,' and coming, too, through the 'medium' of bodies so voluminous as the Homeric and bardic sources, to identify certain nomadic sections of the people, dwelling in the mountainous brumal regions of Norther Cimmeria, Cauconia, and the alleged ferocious Hyperboreans of Bastarnæ, at epochs bordering on the flood, with the 'multitudinous tribe' of "Tauri et leones Britannici," and "Gwlad y *gauaf*," the winter land of Gavis of our bardic poems.

"Behold the nations are as a drop of a bucket, and are counted as the small dust of the balance."

## CHAPTER IV.

"Soon to the barks the Cymrians and their bands  
 "Are borne: bright-haired, above the gazing crews,  
 "Lone on the loftiest deck, the leader stands;  
 "To whom the king (his rank made known) renews  
 "All his tale of mortal hope and fear—  
 "Vouchsafes from truth to thrill a mortal's ear."

"O terque quaterque beati  
 "Queis ante ora patrum, Troia sub mœnibus altis  
 "Contigit oppetere;  
 " \* \* \* \* Ubi tot Simois correpta sub undis  
 "Scuta virûm, galeasque et fortia corpora volvit."

BEFORE we quit this pre-Trojan land of ours let us cast a farewell glance at old Yscymdwr=*Scamander*, and his disunited boggy banks (from *esgumu*, to unassociate, disjoin, dissolve acquaintance, and *dwr*, water), and pay a filial trip to the

"High barrows, without marble, or a name,  
 "On the untilled and mountain-skirted plain."

And also:—

"Where, on the green and village-cotted hill, is  
 "(Flanked by the Hellespontus and the sea),  
 "The tumulus,—of whom? Heaven knows! 't may be"  
 As much of Cymbro as of Trojan, without name—

and wend our way "to Ida in the distance;" and the crop-admiring slopes and *double shank* of Gargara at its base: Gargara, from gâr, a shank, a leg, a slope.

"Nullo tamen se Mysia cultu  
"Iactat, et ipsa tuas merantur gargara messes."

Mysia, from *mass*, a field, and *isa*=*isaf*, lowest.

What a lovely sight is here! Turn where'er you will, enchantment thrills the soul with memories of the past!

"For, wheresoe'er I turn my ravished eyes,  
"Gay gilded scenes and shining prospects rise;  
"Poetic fields encompass me around,  
"And still I seem to tread on classic ground."

Across the disemboguing waters of the Allwys fôr, Probonot, or of distant Beisfôr, methinks I view the vine-clad slopes and olive hills that overlook—protect from northern blasts, the Deffrobanian homes of Prince Hu Gadarn, Brenin Prydain, Celwyddon, Al Wyddyl, Galedin, and other noble chieftains of the British Isles.

On the Asian side, on sloping banks of evergreens, I seem to scan the fairest landscape of the world—of nature's grand design. Enchanting scenes, inlaid with hamlets, shrines, and gardens of Beisforian bliss, with fruit-producing trees of every kind; flowers and shrubs of every hue, to please the palate and the eye; as well as pine, or yew, or cypress trees, to grace and guard the urn, or cistfaen, of a Druid chief, and make the triumph of the grave immortal in its site.

"Which charmed the charming Mary Montagu."

Again, methinks that on the height of yonder mound, now termed, through lack of history, the "Giant's grave," I view the sacred "garnedd yn y beddrod" of Cimbric royal lines of mighty kings, unknown by fame to Mede or Greek, and Roman knight, or Moslem Turk, or Christian Byzantine, or roaming Anglo-Saxon.

No modern petroclastic Goth is here to desecrate the *τῆμενος* of a tomb, "rimmed round with stones" and Druid slabs. A Dervish, close at hand, within the precincts of a Tekeh, is seen from age to age, with superstitious awe, to decorate the sacred soil with shrubs and flowery beds appropriate to the scene.

Again, across the sea, on either side of Lemnos, in the distant west, I scan, in fond embrace, three lofty mainland peaks, that too, perhaps, have tales to tell of pre-Pelagic deeds and sights beyond the ken of ancient or of modern schools of science and of art. In haste! The wind has changed! The Cimbric bark, with flag unfurled, "whose flag has braved *four* thousand years the battle and the breeze," awaits a freighted crew at yon Sigœum point.

During the sail across, to all who wish to lend an ear, a something of the past, a yarn, as sailors say, I have to spin about this very sea, about this very outlet, too, of rushing waters, 'wafted by the gentle gales,' and rapid current of its stream; so little known in pre-Achæan times of what they did, in safe retreat within their life-spared creeks, as well at first to Cimbric fleets, as in such succeeding times to Dardanian barks that from the *Aigæwn* and the straits did issue forth, in shattered, timber-shivered plight.

"The wind swept down the Euxine, and the wave  
 "Broke foaming o'er the blue Symphlegades;  
 "'T is a grand sight, from off "The Giant's grave,"  
 "To watch the progress of those rolling seas  
 "Between the Bosphorus, as they lash and lave  
 "Europe and Asia, you being quite at ease;  
 "There's not a sea the passenger e'er pukes in  
 "Turns up more dangerous breakers than the Euxine."

The British and foreign classic societies, alas! in the perversity, if not anility of their souls (and seemingly unconscious to their own loss when travelling on Cimmerian sites), are stoically regardless of the 'proprieties and properties' of a language that ought long ago to have had a professorial chair in the principal universities in Europe. Let the scorner be chary of his sneer.

The inevitable result of this 'statu quo' principle is that these self-satisfied professors are seen *ever 'capering,'* and '*jumping the empty claims*' of a Varro and his school, on the golden banks of the *Ægean* sea, in order to catch a stray *Asiatic or Cimmerian* goat, or Grecian *αἴξ*, and throw the little innocent, 'springing' animal as a marine holocaust, with, if you will, *αἴξ* impetuosity, into the *skipping* sea, in all the don-like pomp and ceremony of a donna fair, dashing a bottle of Falernian wine against the nameless quarters of a ship, to baptise or dub it with a name.

Listen to, and judge for yourselves, the oracular voice of the cosmopolitan charmer that hath bewitched the worn-out world in teens in favor of its dicta. "Annon in mari terraque ab his regionum notæ? In mari, quod nominariunt a capris *Ægeum pelagus*? ad *Syriam montem Taurum*? in *Sabinis Canterium montem*? (Have not the characteristic indications of regions, both by sea and land, been taken from them? was not the *Ægean* sea derived from *Αἴγες* (Capris)? the mountain on the northern confines of Syria, from *Ταυρος*? and that in the territory of the Sabines from *Cantherium*?)" an animal of some genus or other to be hereafter revealed.

Our modern parrot-acceptors and 'repétiteurs,' as well as the ancient inventors of these anile conceptions, and fabled incongruities, seem to us Cimmerians of the outer world to have stood still for ages, like the fussy little squirrel in his cage,

"And still he's in the self-same place  
 "Where at his setting-out he was ;"

as far as progressive knowledge of the past is concerned ; or, perhaps, it might be said, as far as enlarged original views of countless classic roots come within their unavailing grasp, they contrive to represent, by no means inaptly, the Linncean Limax, which appears "to have the power of becoming torpid at pleasure, and, independent of any alterations in temperature, as well as when attached at Midsummer-term to the walls of its little college, the faculty of remaining in this dormant state for years."

"The snail,  
 "Where'er he dwells, dwells *alone* ;  
 "Except himself, has chattels *none*,  
 "Well satisfied to be his own  
 "*Whole treasure.*"

This ever-breathing, yet dormant school, relying as it does on this sandy, dust-eyed foundation, created by the capering antics of a goat, a bull, or gelding, must, forsooth, come to grief with the *αυτὸς ἀνδρῶν τε θεῶν τε* himself, in reference to a false deduction, formed of one of his essential prerogatives, of "*αἰγώχος*, the storm-appeaser," the tempest-restrainer ; who, as Zeus, I am almost sure, will not allow himself to be thus quietly dubbed a sort of '*bottle-holder*' of an eastern, or western, prize-fight, to suit the peculiarities, or whims, of any school, or nation, or, in fact, a '*a mere goat-skin-holder*,' of the putrid, unwholesome, waters of a Pallus Mæthus, to please any Senatus Academicus in Europe. Could the "*dies iræ, dies Jovis in favillâ*" have been penned in anticipation of the proffered insult ?

Shakespeare, too, must have had an inkling, a presentiment, of something wrong, if not rotten, in the state, when a '*capering*' Billy or a Nanny was called in, *pro formâ*, to represent the character of the Ægeum, when he pithily exclaimed :—

"To be once in doubt  
 "Is—once to be resolved ; *Exchange me for a goat*,  
 "When I shall turn the business of my soul  
 "To such exsufficate and blown surmises  
 "Matching thy inference."

If such be not the origin of the term Ægeum, what, then, can be the interpretation of it ?

This Ægean sea, in comparison to the stormy, roaring, bleak, isle-less, bay-less, port-less, surge-inhospitable, character of the Black Sea, or Axinus, must have at once presented a striking contrast to the earliest Cimmerian navigators, who, in happy accordance with their invariable adhesion to the laws and formulæ of nature in such matters, gave it the appropriate name of

"Aigwm," from *aig*, a sea, and *wm*, a covert, a shelter, a retreat, a protection to be found against every wind and boisterous gale in some of the countless bays and ports of the mainland-coast, or mid-sea isles.

On the same sound principle of natural, philosophical derivatives which were, and are to this day, peculiarly held sacred in the superlative exclusiveness and excellence of the Cimbric language, is to be traced the unmistakeable name of another sea.

A few remarks may be necessary to explain that the Cimbric has neither the *x* or *k* in its composition. The sound of the former being taken up by *gs*, or *cs*, that of the latter by *c* (always hard).

Let us see how the pre-historic Argeians, Danaans, or Achæans, adapted the primitive sound of Cimmerian waters. The vaunted Hellenes had not, up to the period 'qui nous occupe,' so much as shown their faces to the Cyclic or Homeric poems. Their language was, as yet, but a *σκια εργου*, an adumbration of reality.

Now, as the name of the waters of the Black Sea is known originally to have been *Αξινος*, which in the borrowed ears of these immemorial visitors could have had no definite meaning whatever, it was resolved to change it into *Αξιεινος*, or *Αξενος*, signifying inhospitable, by a dastardly implication and reflection on the inhabitants of the coast; but hereafter, seeing the injustice done to the Cimmerians, they had the good taste and policy to euphonise it by an *Ευξιεινος*; no difficulty can arise to solve this problem of the past.

What was, then, the acoustic sound of *Αξινος* first caught, repeated, and endorsed by writing?

It was *Aigswm*, resolvable into the exact sound of *Aixoon*, having its logical interpretation in *aig*, a sea, and *swm*, a noise, a sound, a roar.

Let Soudac, Kalamita Bay, and Metophon, maintain the aptness of the term; let each, in turn, reverberate the roars and whistling-sounds, predicting death to French and British tars, of this tempestuous sea. Let a Byron, or a Russell of the *Times*, proclaim aloud for evermore this potent truth of ages, in strains not deemed unworthy of the theme.

Th' indignant Aigswm saw the fraud, and black  
As Marmor turned, at treatment so unjust  
As to impute inhospitality  
To those that leathern barks had launched  
In confidence, e'er unalloyed by fear,  
On its roaring main; soon the *tempest-sound*  
The deed conveyed on an '*airy wave*,' where  
Prydain's race, intent to colonize  
The Hyperborean west, might vengeance take  
On plagiaristic wiles. 'Th' intercepted  
Sound, alas! was caught against the barrier-hills,

Entrapped beneath '*th' exhausted pump*' of Greece  
 And smuggled kept for full *three* thousand years  
 At least,—till Boreas blew another blast  
 Of retribution, due to glories lost,  
 On an unerring '*water-wave*,' across  
 Each hostile fleet that durst with cannon  
 Roar of warning, or of fright, its movement  
 From its *centre mar*, in *curvilinear*  
 Forms to Cambria's shore.

Time forbids me as I ought to test at length all the ancient Briton's European seas and straits: his they were, by right of conquest, as of names. Britannia, then, has never ceased to rule the waves in ancient or in modern bardic times, from pigmy boats to Druid oak and iron-framed Chalybian plates.

The Aigswn, Aigwm, like their armllet neighbours, Beisfor and Allwys, have thus, you see, retained their true-accented sounds through all the ordeal of succeeding tongues, but lost their birth-right and primeval sense, amid the endless '*capering*' tossings of the Ægean waves, by speculating traffickers in Varroian bulls and goats, and other nameless animated things of earth.

"*Sic pia fraus Græcæ, sic transit gloria linguæ.*"

Though I have no business, strictly speaking, to meddle with either Taurus or Cantherium on this marine excursion, as not hailing from any *πορθμεια* porth or harbour in the Aigwm, or the more dangerous Aigswn, I cannot allow the latter to pass by unobserved as it comes inadvertently in my way, since the former has been already disposed of at the Cilician abattoir of Mount Tor.

"*Sternitur, exanimisque tremens procumbit humi bos.*"

Here I cannot help remarking, but that Virgil, in this allusion to the obsequies of the gallant Tauriscus, must have cast an ironical glance at the audacity of some Lapithæ, "*Centaurus ou cavaliers Thessaliens, qui etaient aussi illustres pour la chasse aux Tauraux que pour elever et dompter la race chevaline,*" in paying court to one of the "*female grenadiers and bull-stranglers*" of Laconia, as flatteringly expressed by an Aristophanesian admirer.

"*ὦ φίλτατε Λακαινα, χαίρε*

"*Ὅσον το κάλλος, γλυκύτατη, σου φαίνεται*

"*Ὡς δ' ευχροεις ως δε σφριγα το σωμα σου*

"*Καν Ταυρον Αγχοις.*"

Or:—

"Beloved Laconian, welcome!

"How glorious is thy beauty, love! how ruddy

"The tint of thy complexion! vigor and health

"So brace thy frame that thou

"A bull couldst throttle."



With regard to the term Cantherium, I must candidly admit it has somewhat perplexed me. Does the cosmopolitan Varro of our day insinuate that some distinguished benighted traveller had, on his return home, imported a *καρθος*, a donkey, a gelding from the land of Egypt, to graze on the mountain's verdant slopes? or does he refer to some other *θηριον*, with some sacred mark impressed on its tongue, as was done on that of the Bull Apis? or, finally, he may perhaps allude to some geographer turned naturalist, who let fly out of his insect box a quantity of *καρθαριδες*, to buzz, and classify the country by their discordant notes.

As nothing definite can be gleaned, or elucidated, from such sources, let us look elsewhere for a solution. The Umbri et Sabini formed part of that early pre-historic family of the Veteres Galli, in North and Central Italy, known historically and ethnologically, the one as the "*Antiquissimus Italiae Populus*" of Florus; the other as the "*Gens Antiquissima Italiae*" the aborigines of Pliny, under the name of "*Fratres et Consanguinei*;" the root, therefore, of the Sabine mount will be found in *can*, s.m., sight, brightness, whiteness,—hence *can-us*, white, and *terra*, primitively *tera*, equivalent to the Cimbric or Umbric *tir*, land, earth, ground, or combinedly expressed *can-tir*, *can-ter*, (ius), *mons*, otherwise the "land of brightness." My yarn is nearly spun.

The favoured land of *Ma-ced-on(ia)* now draws near, from the roots *ma*, a place, a spot, *ced*, a favour, gift, relief, and *on*, superior, continuous. I'll make a present of the *ia* to those who, sub rosâ, claim the term. We pass, with baffled sails, the drifting eddies of the despairing, point-cragged Phlegra; and then apply, in gallant style, the bending oars along the bay, till at last we reach the pebbly-bottomed shore of Gallt y Gigwn, on its eastern side, near the massive shrines of the Gigionian cliff, our present destination.

Having taken a hurried tour in the neighbourhood, and made a rapid survey of the southern extremity of the peninsula of Chalcidice (Calchaid, or Calcareous loam, from the root calch, lime, enamel), as far as the Strymon (from ystrum, a main-stream, a current, a channel), it will be perceived that it is forked out as it were, into three prongs, or long narrow promontories; at the extremity of one will be discovered Mount *Athos*, or Mynydd Attws, from *at*, as far as, and *tws*, the extremity; at the other *Torone*, from *toron*, s.f., flat, deck out, cloak; at the third *Phlegra*, from *fflegg*, a squeak of despair, and *rha*, petulant; into each of which, I presume, at the very outset of its colonization, detached families, or tribes, entered, ignorant, as new colonists would necessarily be, as to their respective size and proportion; but, finding it too circumscribed for their flocks and herds, issued forth again from the said promontories, and met, or crossed, each other (*croessi naill y llall*), on the shores of the Thermœus Sinus, now the Gulf of

Salonica; and gave the name of *Crossæa*, from this action of *croasi*, or *crossiad*; or, again, from *croesaw*, a welcome visit to this maritime district. Upon this they selected a site for a city, as well as a *rhoc*, i. e., a rocking-stone, or *maensigl*, on the rocky cliffs abutting on Gignonus, for the celebration of their Druidical rites and ceremonies. What is the meaning of the term Gignonus? The root of *Gignonus* is evidently the *plant* employed as a restorative nervous agent; primarily by the medical portion of the Institute,—and secondly, religiously applied by the philosophic members to the doctrine of Metempsychosis, which was in subsequent ages borrowed by the Pelasgi, and from them transferred to, and propagated in, Greece, under the term “Pythagorean.” Gignon-us is, therefore, derived from *gi*, a *plant of fine fibres*, a *nerve*, and the verb *gun*, to *know*, to *make cognizable*, to *become acquainted with* (its efficacious and sacred qualities), as in the passage of Taliesin already cited:—

“Mi a *wn* pob gorsin,” &c.

“I *know* the secret bearing of each shrub, plant, and flower,” &c.

Now, in referring to the history of Ptolemy Hephestio, Chapter III, I find this remarkable passage: “Concerning the *Gigonian* rock on the shore of the sea, and that it is moved by a *single tender stalk of asphodel*, although not to be removed by any application of force.”

The *asphodel asphodelus*, in botany, a genus of the “*hexandria monogynia*,” a class of plants belonging to the *day lily*, and used to be planted by the ancients within or near their cromlechau, their sepulchres, or burial-places, and all within the domain of *τεμενη*, or consecrated ground, in order to supply, according to religious formulas, the animæ, or souls of the dead, while in a state of metempsychosis, with permanent juice and nourishment. The worshippers, then, to this shrine, temple, or cemetery, would naturally pay a visit to the *maensigl*, the rocking-stone of Gignonus, and apply, according to instructions from the presiding priest, or cicerone, the stalk of the plant in question, to perform a seeming miracle.

## CHAPTER V.

---

"Within the silent centre of the earth  
 "My mansion is: where I have lived inspired  
 "From the beginning \* \* Where are woven  
 "Infinite depths of unknown elements,  
 "Massed into one impenetrable mark;  
 "Sheets of immeasurable fire, and veins  
 "Of gold and stone and adamantine iron."

---

A question of illimitable importance has been unwittingly propounded to me in a spirit of proud defiance, raillery, and unbelief. We dare you, say these wisacres, to prove a Cimmerian pre-historic residence at all events, either in Græcia Septentrionalis or Meridionalis! If you can but give us half the shadow of Gomic life therein, we will become converts to your creed! What puny modern thoughts expressed in sonorous modern terms!

What a residence in Greece, Palestine, or Hindostan has to do with the human universality of the earliest, the most original; and parent tongue of all, puzzles my comprehension!

However, the former appeal is not beyond the scanty reach of history, aided by Cimmerian plants and stones, when galvanised into life by philologic action. The latter regards the questionists, and not the speaker.

Gentlemen, I must take a little time to breathe the fresh air of Macedon, after this interrogative ebullition of ignorant bravado, and plausibility of conviction. *Difficile est mutare Æthiopsis pellem vel maculos leopardi.*

As the weather does not seem unfavourable for a sail down the Aigwm, let us embark at once, and make for the Eubææ Fretum, the Sinus Maliacus, and land at Alpenus, near Thermopylæ, the country of our Lloegrian friends, and Loerian kinsmen, from Malean Point, the off-shoot branch of other Ligurian stocks; it may give me time for study and reflection.

Has anyone present procured, when at Gigonus, a copy of the Herodotusean guide-book of Northern Hellas? Please to turn to lib. VII, and recite aloud the 216th chapter, and stop at "Τεινει δ' η ανοπαα αυτη κατα ραχιν του ουρεος, λεγει δε κατὰ τε Αλπηνον πολιν πρωτην εουσαν των Λοκριδων προς των Μηλεων, και Μαλαμπυγον τε καλεομενον λιθον και κατα Κερκωπων εδρας." Or,

"This very '*forlorn path*' stretches along the ridge of the hill, and ends over against the town of Alpwn, the first of the Lloegrian settlements from Melias, and the stone called in the original language of the people MWLLAMPWG-OS, and the altars of the Cercaibwyr, or Cercopians."

Pas possible! mon ami! That's surely not the pure, unadulterated Greek so vaunted! That is a wholesale plagiarism of Cimmerian expressions, from the *wy*, an egg, and *mhalau*=*malau*=*afalau*, apples, "ab ovo usque ad mala," "τῶν Μηλεῶν," "avec les chaises ou les autels des ouvriers champêtres, en surplus," in other words, from the beginning to the end. Just as bad, I vow, as that of the Hebrew, or Sanscrit languages, and one or two more that I shall have occasion to arraign in borrowed robes before you, bearing, as I once thought in the innocence of my soul, remarkable aboriginal evidences of venerable independence of character, and propriety of diction peculiarly their own. Well! well! this is too bad to gull themselves and us like this, from the cradle to the grave, as they do at home with Mr. concert-singer Brown, or il Signore Broviano of the opera!

Having first robbed us of our very lands, at home and abroad, which I think no one can deny, then of our very metaphysical and astronomical ideas, through reticence of Druid laws, by gentlemen calling themselves Homer, Thales, Pythagoras, Plato, and Aristotle, on the one side, and Virgil leading the van on the other; they now, forsooth, scruple not to monopolise our very maternal terms as their own; but they do, I must admit, change and transpose a 'little,' now and then, to avoid immediate detection or exposure by the Armoric-Umbrian-Cimbrian world. The tulit alter honores with a vengeance! and yet we breathe the purest air of mother tongue, intact!!!

The next very very best thing to be done is, not to mince matters any longer, but to expose them, like culprits, in the stocks, so that all the '*viatores mundi*' may point their fingers at them, and cause the world to ope its half-closed eyes and ears to facts so glaring.

"When I consider life, 'tis all a cheat!

"Yet, fooled with hope, men favour the deceit!"

In the paragraph already cited, consisting only of *three* lines, and *twenty-two* distinct words, I find *seventeen* Cimmerian identifications, and *one* Gaelic; accompanied, too, by two or three extraordinary expressions, which have proved themselves to be, from their *unbounded antiquity*, eternal stones of offence, to '*piæ vel impiæ fraudes*,' and beyond the comprehension of all ancient and modern readers of Grecian hand-books, in reference to their propriety and adaptation, the *first* to the '*callis montis*,' the *second* to the *Alpine town*, and the *third* to the

λιθον. There they stand as collateral monuments on our side, to checkmate and rebuke mankind to their proper level in the scale of classic life.

I shall now pillory a few of these stolen, or, to say the least, borrowed goods, and I shall bring a critical action of detinue against these literary robbers, and other unsuspected pilferers of the distant east.

Τεινει—from *τεινω*, to stretch, from the Cimmeria root of *tynu*, to stretch.

η—from *οσ-η-το*: thus *y*, the definite article *the*.

κατα—along, &c., so *gyda*, along with, &c.

ραχιν—from *ραχis*, dorsal spine, back, and ridge: thus, also, *rhac*, what is opposite, distortion, wrest, spinal ridge.

ουρος—from *ορ-ος*, a mountain: thus, *ar*, a mountain.

ληγει—from *ληγω*, to cease, to end, either from *llug*, partly seeming, or *llwg*, apt to break out.

Αλπηνον—silent as the grave, in Greek: from the Cimbric *alp*, a craggy rock, and *wn*, *i. e.*, on, or close to.

πολιν—a city: thus, Arab, *baled*, a city; Bas Breton, *baili*; Gaelic, as *aig baile*, pl. *bailtean*, Fing. I., 477; Latin, *villa*; French, *ville*.

Λοκριδων—the Locrians: from the Cimmerian family-name of *Al y Lloegrwys*, of the triads, elsewhere explained.

Μηλεων—from the Cimmerian settlement of Malea: from the root *afal*=*afalau*=*malau*, apples.

και—and *ac*, and.

καλομενον—from *καλω*, to call: thus *galw*, to call, to name, from *gal*, an opening, a spreading.

εδρας—a seat, or chair: thus *cadair*, a seat, or chair.

Κερκωπων—no Greek derivation: in Cimbric from the root *cer*, tools, furniture, and *caib*, a mattock, a hoe, in reference to their agricultural employments.

*Ανοπαia* has been admittedly given up by ancient and modern grammarians as a term of uncertain etymology. This does not in the least surprise a Cimmerian: how could it be otherwise?

Some, in despair, have recourse to a wandering Jew, named Anophe, passing by that way, for an interpretation. Some to *ανω*, upwards, and forcing it *up* or *down* to *ανωφερες*, as it happened to suit their whims, as well as to 'invisibly, instantly, disappearing;' and, lastly, others squeeze it to *αν' οπαia*, an aperture in the roof, by which smoke issued.

This *Ανοπαια*, after all, was but a name given to the abrupt, difficult, if not *forlorn*, aspect of the mountain and its path, from the Cimbric term *anobai*, from *an*, without, and *obai*=*obaith*=*go-baith*, hope.

Now, let us compare these different meanings with each other in that passage where the Odysseyan Minerva, *ορνις ως ανοπαια διεπναιο*, "flew away in the form of a bird *without hope*;" or, like an "eagle or a hawk," or, "through a smoky hole."

"So stands the statue that enchants the world,

"So bending, tries to veil the *matchless* boast,

"The mingled beauties of exulting Greece."

I leave this tabular form as a prelude to a future instalment of plagiaristic wiles, with all its latest bearings, to your future analysis. I will not now stop to inquire what pre-historic people erected the *μελαμπνυγον λιθον* of the text, or the equally untranslatable *melampyrgus lapis*, contiguous to the craggy rock of Alpenus; nor will I confound the meaning of the *λιθος*, from its appropriate bardic-Druid root of *mwl*, a pressed, or clustered, mass, and *llam*, a moving stride, a quasi jump, and *pwg*, what pushes out or in, by infant or Heracleian thumb or finger, with that from *μελας*, black, and *πνγη*, hairy mattocks, or what remains behind, an interpretation fit, methinks, for guessing school-boy days, luxuriant in 'nick names' and folly of the wise; nor have I time and space to compare the *εδρας Κερκωπων* of Herodotus, or the *εδραι* of the Pylian warriors, with the stony rostra, sedd, or gorsedd of the Druids, from which the professors of the Institute harangued their audience, in congress assembled; or with the stone sacrificial altars, or *banc yr allor*, at which the blood of bulls and goats was spilt, in pursuance of their national and religious rites, either on elevated hallowed crags, or yet within the "twmpath diwlith," or "dewless, rainless tumps," Gilboah-like, of either yew, or oak, or asphodel sequestered groves; or e'en along the open sandy shores or banks of ocean, sea, or lake; or at the gushing waters of a temple font, or spring, to lave and purify the holocausts anterior to the banquet, or the ash-formed process of the fire, in honour of their duw, surnamed Duw Cadarn, or their mighty god, as

"I hear a voice you cannot hear,

"That cries I must not stay;

"I see a hand you cannot see,

"That beckons me away."

For the present, far, far away from Greece.

## CHAPTER VI.

---

"Nec vero hæ sine sorte datæ, sine iudice Sedes."

---

As we have travelled so far, and so long, together with the Cimmerii of antiquity, under the unchanged designation, generally speaking, of Cimbri, or Celts, and, as their circumstances are now being canvassed under a totally new aspect on the stage of the world's career, by expeditions, invasions, expulsions, revolutions and counter revolutions of rival states and kingdoms of the west against each other; and, as the consanguinity of different nations might not be so clearly defined and accepted by modern writers who have, to their shame, be it said, as 'thinkers of times' and events as they verily occurred, allowed themselves to be led astray from the truth respecting the reality of the domestic, naval, or military condition of the Cimbri-Celtic family of Prydain and Europa, it would be as well to run over their varied nomenclatures by historians, past and present, before we enter on the general question.

The ancients, as you have already heard, are almost unanimous in representing the *Κιμμεριοι*, or Cimmerioi, or sections of that race, as *Κερβεριοι*, by Hesiod and Crates, *Χαλνβοι*, *Ταυροι*, *Τρηρες*, *Τριωνες*, *Γαλαται*, *Σαρονιδες*, *Απωκεανιδες*, *Κιμβροι*, *Κελται*, *Ομβροι*, *τωνδε Κιμβρων οι Λουσιτανοι*, κ.τ.λ.; or, Cerberians, Chalybians, Tauroi, Treres, Triones, Galatæ, Saronides, Oceanici, Cimbri, Celtæ, Iberi, Galli, Armoricæ, and the Cimbri of Lusitania, and so forth, as well as the British Cimbri=Kimbri=Cumbri=Cymry=Kymry.

*Γαλαταια* is a well-known and acknowledged form of Gauloi or Celts.

"Aristotle," I quote Arnold, "ascribes to the Keltæ a peculiarity in natural manners, which Diodorus reports of the Galatæ, and in those notices of Keltic manners and character which occur in several places of his works, he must have been speaking of the Kelts of Pannonia and Thrace, that is, of the Galatæ of Diodorus, and not of the remote inhabitants of Gaul and Spain." The Keltæ of North Italy, according to Diodorus, are the same people with the Gauls of France and Britain.

Appian, also, in his *Illyricis*, expressly confirms this view with reference to the Cimbri: "As the Celti, or Gauls, whom they call Cimbri."

Cæsar and Tacitus declare, not to us Britons and Armoricans, but to the un-Celtic portion of mankind, "that the language of the Britons and Gauls is not very different."

Plutarch, also, in his life of Sertorius, repeats the same idea, "that the Gauls and Cimbri used the same language."

Some of you, would, perhaps, like to know how the case stands at present; I give the anecdote on the authority of Idrison, whom I can corroborate by other personal observations:—

"A vessel from Morlaix, in Brittany, being in the Thames, in 1820, the captain was invited to come to hear the harp, by the Cymreigyddion. One of the members, after an air had been played, said to the Breton, in Welsh, 'Dyna ganu da;' to this the Breton replied, 'Na, dyna *chware* da: *canu* â genau, a *chware* â thelyn.' So that the Welshman was corrected in his own speech by the stranger, thus, 'No; that is good playing: it is *singing* with the voice; and *playing* with the harp.'

I must have recourse to Cæsar again with reference to the term *Celtæ*: "The third part of Gaul," says the author, "is inhabited by a people called in their own language, *Celtæ*, in ours, *Galli*, but by the Greeks, *Galathæ*, or *Galatæ*." The expression *Celtæ*=*Celti*=*Celty*=*Celtau* is derived from the root *cel*, a shelter, and *ty*, or *tau*, a house, in contradistinction to those who lived otherwise in the more inland territories. The term *Galathæ*, or *Galatæ*, of the Greeks, may be another form for *Celtica*, or "the wearer of long hair," from the difficult and imperfect acoustic sound of *gwallt*, hair.

And, finally, not to quote other superfluous authorities, Josephus sums up the present with the past in these remarkable words: "The people now called Gauls were called Gomari, Gomeræi, and Gomeritæ, from Gomer;" and so forth.

Let us, also, endeavour, in a salient point of view, to ascertain something respecting the Cimbro-Celtic element of primitive Italy.

The Ligurians, *Llugwyr*, or *Ligors*, from *llu*, a band, and *gwyr*, warriors, *Ligures Italiae*, *Gallia vel Britannia*, derived their name from *Al y Lloegrwys* mentioned in the triad as one of the "three earliest social tribes of Britain," in union with the "Cymry and Brython;" and, also, as having navigated from Cimbric Asia to Gaul.

These *Lloegrwys*, or *Lloegrians*, colonized "depuis les Alpes," from *alp*, a craggy rock, "jusqu' a l'Arno."

"Non ego te, Ligurum ductor fortissime bello

"Transierim, Cynrya—"

(*Cynrya*=*Cynair*, a Cimbric etymon, from *cyn*, foremost, and *air*, brightness; the prima parens of *eira* snow.) Here I cannot help remarking 'a Ligurian tria juncta in uno,' of England, France, and Sardinia, and each having its modicum of Crimean blood within



their veins, and united on Crimean and Deffrobanian lands, 'comme frères et amis,' after an expiration of a period not less than four thousand years, and combatting, possibly, a portion of that blood that deprived the Cimmerians of their native land.

Tyrrhenum Mare most probably gave its name to the Tyrrheni, who must, no doubt, have heard the name pronounced by the Umbri or Insubri of primeval Italy.

On principles of acoustic philology I derive the Tyrrhen-um Mare, from its inner basin, or channel, confined, as it were, on the west by Sardinia and Corsica, on the south by Sicily and the country of the Britti, and on the east by its semi-circular basin-like form, from the verb *troi*, to turn about, to veer, and *rhin*, a channel,—*Troirhin*=*Tyrrhen*. The Cimmerians claim the sea, whatever may be said of the people.

"Gens inimica mihi Tyrrhenum navigat æguor,  
"Ilium in Italiam portans, victosque Penates."

The Umbri=C-umbri=Cimbri, or inhabitants of Umbria, or Ambra, from *ym*, my, poss. pro., or *ym*, prep., in, *i. e.*, dwelling in as aboriginals, and *bro.*, pl. *broi*, a country, or district, "Se sont venus de la Gaule Transalpine. Ils y possédaient, avant l'arrivée des Etrusques, tout le pays entre les Alpes, le Tibre et le Truentus, mais, à l'époque qui nous occupe (l'an 222 avant J. C., ils se trouvaient réduits, à la possession. 1°. D'un territoire peu étendu au pied des Alpes vers les rives des lacs Verbanus et Larius, ou leurs tribus fugitives, conservaient le nom de *Is-Ombres* (from *is*, lower), ou *Insubres*—Ombres inférieurs, le nom, qu'ils avaient pris quand ils habitaient les rives du Po; et 2°. À une contrée un peu *plus* étendue située sur les rivages de la Mer Adriatique. Entre les fleuves de l'Uti et du Pisaurus, et qui continua à porter le nom d' *Oll-ombre* (from *oll*, or *holl*, all, wholly), ou *Ombrie supérieure*."

The *Ædui*, from *Aedd* mawr of the triads; *Calabri*, from *gâl*, opening, or extension, or *gâl*, fair, and *bro*, a district. The *ear* alone was the *key* in the original pronunciation.

In the *Volsci*, "gens bellicosa, incerti generis, sed linguæ à Latinâ diversæ, æ sibi propriæ," I perceive the exact euphonic synonyma of the pod-husk-eating *Pelasgi*=*plisg*, plural of *us*, husks, as already analyzed, from *fla*, he that divides, consumes, and *us-awg*. Whence the expression *esca*, food, as;—

"Omnia nam late vastant, ipsasque volantes  
"Ore ferunt, dulcem nidis immitibus *escam*,"

as well as the subsequent appellations of Volci, Bolci, Bolgæ, Belgæ, Bellovaci, the Belgwys of the triad, and the Fir Bholg of Erin, as well as the Tectosages, or Tectosagos, primævo nomine Bolgas.

In Opici, Opiques, I seem to discover the original Latin appellation of the Picti of Erin, or the Celtic Pictidich=Pictish=plunderers. They were afterwards termed Scuit, or wanderers, by themselves; also Crutheni, and Cruthinei, from the alleged root cruithne, wheat; Scuite by the Gaels; Ysgythy by the Britons, from ysgoth, voidance; also Gwyddelod and Ffichti, or Ffychtyeyt of the Triads; and Scotti, possibly from the term ysgothi, or the Gallic *schode*, a corner, from the imputed limits of Celyddon, or Caledonia. They are mentioned by Marcellinus, about 343 A. D.:—

“Besides these opinions, the name *Scuit* has been derived from *Scythæ*, or *Scyts*, Scythians, through a colony, of whom Ireland, Scotland, and a part of Spain, were peopled.”

By Bede, Innes, and Camden, the Picts are derived from the Scythians of Norway, Denmark, &c.

Perhaps the following examples of Erse and Gaelaeg, taken out of Hanes Cymru, by Carnhuanawe, will not be deemed uninteresting, as showing the difference of language:—

“Cioniodh *Scuit* saor an fine  
 “Man ha breag an Faisdine  
 “Mar a bh’ fhuighid an Lia-fail  
 “Dlighid flailheas do ghabhail.”

Or, “Unless destiny be fallacious, the Scuit (or Irish Scots), will reign wherever they will find this stone;” alluding to the Scone palace stone that was brought from Ireland, and employed by Fergus at his coronation about the year 503. James I., after his conquest of Alban, had it conveyed to Westminster Abbey, where it is at this day.

The following out of 112 verses of *Bardd y Llys*, is the oldest existing example of the Alban-Erse, and was composed in the reign of Malcolm Canmore, and generally attributed to the Bard of the Court:—

“A eolcha Alban uile  
 “A shluagh feta foltbhluidle  
 “Cia ceud ghabhail an eol duibh  
 “Ro ghabhsadar Alban *bruigh*?”

“O all ye learned Albanians,  
 “O the instructive yellow-haired multitude,  
 “Who were the first that procured knowledge,  
 “That discovered the Alban *country*?”

The term *Bruigh*, in the last line, is equivalent to the termination *briga*, of enquiring historians.

## CHAPTER VII.

---

"Look now abroad ; another race has filled  
 "These populous borders ; wide the wood recedes,  
 "And towns shoot up, and fertile realms are till'd ;  
 "The land is full of harvests and green meads ;  
 "Streams numberless, that many a fountain feeds,  
 "Shine, disembowered, and give to sun and breeze  
 "Their virgin waters ; the full region leads  
 "New colonies forth, that towards the western sea  
 "Spread like a rapid flame among the autumnal leaves."

---

THE overthrow and expulsion of the Cimbro-Celtic families of Asia Minor, whether wholly between the seventh and sixth century B. C., or partially at a prior date, already alluded to, across the Beisfor to Thracę, *Mæsia* (*moes*=*my-oes*=form, aspect, and *Asia*), and *Pannon-ia* (*panu*, to cleanse cloth or furs from its oil and grease, and *non*, s. f., a stream), must, I apprehend, have aroused a general outburst of indignation and revenge on the part of the Celtic nations of Western Europe, and the isle of Britain, with whom the Cimmerians of the east had not ceased, as kindred branches of a kindred blood, to keep up an uninterrupted line of allied and commercial intercourse, though the glory of exporting and importing the produce of "the isles which are in the sea" is attributed, blindly and thoughtlessly, to the *sole* intervention of a few Phœnicians, rarer Phocæans and Carthaginians.

"Multosque per annos  
 "Errabant acti fatiſ Maria Omnia Circum."

Such a sudden influx to the population of Western Europe would necessarily engender a spirit of aggression and retaliation, as well as an attempt, sooner or later, either to occupy, or re-occupy, some Germanic, Italian, or Grecian territory, which, in the lapse of lost ages or in the *partial inactivity of history*, had been wrested from certain branches of the Cimmerian race, or would, perhaps, create the idea of re-subduing the Asiatic provinces of the Aigwm (Ægean) coast. Adventurers and impulsive spirits would not be wanting in such a people in such an emergency. A mutual understanding would gradually be maintained between them and the eastern Cimbro-Celts of Pannonia, Dacia, and other amalgamated districts, as to the bases of

operation and the points of attack. Preliminaries of future action would, no doubt, be strictly canvassed in their general assemblies, to avenge former discomfitures, or the loss and suppression of their commerce in tin and bronze, by rising naval powers, whether of Phœnicia, Etruria, Greece, Syracuse, Carthage, or Rome. On no other principle of sound policy can the presence of invading *British expeditions*, or *auxiliary forces*, be satisfactorily accounted for, in the very centre and extremity of Mediterranean Europe, as well as in the sixth, fifth, and fourth centuries, as in succeeding pre-Christian æras.

“Tu potes unanimes armare in prœlia fratres.”

All this might be very good in its way, methinks I hear a caviller, besmeared with ‘paint,’ and ‘robed in skins,’ as ornaments unique of Britain’s Druid soil, cry out, amazed at my audacity; but what proof have you for such unsustained assertions? what! mere *naked, painted, skin-clad hunters of our historic school-boy days*, to go so far! The idea is incredulous, preposterous beyond compare! Friend, I tell thee thy historical Scaligerian education, the tottering base of Anglo-Saxon records, has been rotten from the very core of a corrupted text. Why not be a man of thought, a man of search thyself! Why not compare a Cæsar with a Cæsar’s own, and Cæsar with his Roman predecessors, and these again with Greeks and Triads; so that the ‘tug of war’ and element of wrong may lapse in air of peace and truth.

“Paciferæque manu ramum prætendit olivæ.

Let us dive ‘un petit peu’ beyond the frightened gaze of Volusenus, alleged to represent new-fangled *legend* thoughts to Cæsar, with whom, by and bye, I shall have a separate tournament.

In Dionysius, lib. VII., 3, we find, as cited by Arnold:—

“That the Etruscans, according to the interpretation of Muller, who had dwelt on the shores of the Ionian Gulf, and who had been in the course of time *driven* from their country by the *Gauls*, &c.”

Niebuhr, however, thinks that the passage signifies:—

“Those Etruscans who were then dwelling on the Ionian Gulf, who, in the course of time, were afterwards *driven* from thence by the *Gauls*, &c.”

Be the reading or the version what it may, one fact, and it is the bearing of that fact that we have to deal with, cannot but be patent to the ‘docti indoctique’ of the schools, that the Cimbri-

Celts drove one of the early Italian states out of Campania about the 64th Olympiad, *i. e.*, 524 B. C., according to the one version, and somewhat later according to the other. And, in connection with this evidence another truth bursts forth, that the aboriginal Umbri, being of Cimbri-Celtic blood were left unmolested. Arnold seemed to be aware of this general fact, but not of the consanguinity of the Umbri with the invaders as a probable, or possible solution to the 'statu quo' maintained.

Niebuhr, also, in referring to two passages in Livy, makes him say, when speaking of the Cimbri-Celts, or Gauls, anterior, I presume to the 64th Olympiad, that they were "a new enemy" (as far as his own knowledge was concerned, no doubt), "to the Etruscans and Romans, and that they had come upon them from the *shores of the ocean, and the extremities of the earth.*"

Again, the Cimbri-Celts, according to the testimony of Polybius, lib. II., 18, *captured Rome*, and "totally routed the Romans and those who were drawn up in battle array beside them" at the famous battle of the Alia. The number of these picked and experienced Roman soldiers amounted, according to the statements of Dionysius and Plutarch, to the gross sum of 40,000 men."

"Hic anser Gallos in limine adesse canebat  
 "Galli per dumos aderant Arcemque tenebant  
 "Defensi tenebris, et dono noctis opacæ  
 "Aurea Cæsaries olli, atque aurea vestis;  
 "Virgatis lucent sagulis; tum lactea colla  
 "Auro innectuntur; duo quisque Alpina coruscant  
 "Gæsa manu, scutis protecti corpora longis."

Does this statement verify, or does it annul the historical references of the 14th triad? and Cæsar's statement respecting the Briton's interference, and the auxilia subministrata Cimbriorum (or Britanorum), "in fere omnibus Gallicis bellis?" Do you want another Credat Jadaeus? How long will ye halt between two opinions?

Hail! then, fourteenth! our Triad true!  
 "That was a form of life and light,  
 "That, seen, became a part of light,  
 "And rose, where'er I turned mine eyes,  
 "The morning-star of memory."

In this victory I see something beyond mere success—beyond the bravery and the military ardour of the scandalously-libelled islanders, and their continental fratres et consanguinei. I appreciate the able management of the commissariat department of these, forsooth, untutored, un-disciplined, un-travelled, un-military, un-naval Britishers! Now is the time for the skin-clad school to sneer at commissariat departments of antiquity, their

want of arms, of paper and of tape, and other paraphernalia of imputed civilization, which of course the Greeks and Romans had; a fine scope for an elegantly penned tirade is here, for nameless men of fictitious worth!!

A century or two has passed into eternity: I suppose by this the bardic warriors of the past must have dwindled into a state of ineffable barbarity and indifference with regard to the state of European affairs. This Audax Japeti genus, this maligned race of Cimbri-Celts, was not, believe me—(if not, you shall hear of Arnold, Thierry, and Michelet, and then, perhaps, you will, or *shall*, believe them): this people, then, I add, was not so exclusively absorbed at home, their island home, so incarcerated within the barriers of the ocean wall, as not to *be cognizant of*, and have an *interest in*, *European politics*, as the legendary historic world in its incurable hallucinations, in its morbid repetition of problematical unbelief, or obtusely of classic vision, would assign to them.

Again, according to Michelet, who seems to have honestly based his opinions on the agreement of Appian, Diodorus, and Plutarch, respecting the *unmistakeable* identity of the Kelts with the Cymry, Cimerii, or Cimbri, and these with each other, I find a superabundant confirmation of this, and other more important international verities, pregnant with results, though Macaulay, and other fact-perverting, truth-suppressing schemers of Cimbric history, will not condescend, in their lordly, but impotent, hauteur, or 'petitesse d'ame,' to note down. Is it an oversight, or is it worse? Is it a fraudulent suppressio veri? Is the dignity of a Cimmerian, forsooth, not deemed a quality worthy of civilised attention? Shall titled, or untitled names, dictate at will their crude fantastic whims as base of truth eternal in their schools.

Some inconsistent quibblers, and intellectual costermongers, through national vanity, prejudice, or otherwise, have strived, vi et armis, to refer the Cimbric exclusively to the Germanic race, without any other plausibility of excuse than that a late and fortuitous portion of the grand Cimmerian family under the sectional names of Helvii and Boii, had formed settlements, malgré eux, in Germania. Or, possibly, '*plerique*,' may fancy that, as an indirect Germanic origin had been un-ethnologically ascribed, by an un-Celtic, incompetent witness, to a fractional colonial portion of the Belgæ, either from alleged border intermarriages, during, or after the conjoint expeditions, or from an immemorial occupation of what was, afterwards, by the change of dynasties, a segment of Germania, they had a sort of claim, a 'jumping' claim, upon the '*plerosque*' passage of Cæsar, "*Plerosque à Germanis ortos.*" Whereas Strabo, when writing of these very Belgæ, on evidence unknown to Cæsar, insinuates that they must

have had (as we know their descendants have at this day), a sprinkling of solitary Cimbric words in their language, if they did not speak it *a little*; as inferred from the following remark :

“Μικρον εξαλλουντας τη γλωσση.”

Centuries of ages prior to these events, the principal branches had dwelt in Prydain and Gaul under various cognate terms, as, for instance, of the continental Atrebates of Artois, and the insular Atrebatii of Stonehenge and Abury. True it is, that on some occasions I find the Teutones sometimes foes, sometimes coalesced as allies with the Cimbri, Ambrons, or Umbrians, Gauls, and Ligures, to repel the common enemy, on many memorable battlefields, and notably at the coup final at Aquæ Sextiæ, or Aix, under Marius, the Roman general.

Still truer is it, that the pre-historic Kymry, Cimbri, or Cimmerii, gave an un-Teutonic name to the Baltic of antiquity, under the names of *Llychlyn* and *Mormarwisa*, as corroborated by the distinct evidences of the triads, Brut y Brenhinoedd, and the Roman naturalist.

The argument to be advanced against this theory of Teutonic exclusiveness requires, however, a correlative proof by a slight intercommunication between the “Isle of the West” and the Aquilonic coast of Norway. Now, the sea between Prydain and Celyddon on the east, as well as that armlet of the sea between “*Gorymys Cimbraid*”—peninsula Cimbriarum, and *Llychlyn*, or *Llwehlan*, in the western and southern extremity of Scandinavia, was called by the pre-historic *Cimbric* mariners, *Môr Llychlyn*; and *Lochlan* by the *Gwyddelaeg*; and is corroborated by the following passage from the “Brut Cymraeg,” and Latinised by Gryffydd ap Arthur.

“Eudaf en y longeu, a aeth hyd yn Llychlyn.”

Or:—

“Octav-ius navigio Norwegian Adivit.”

The maritime district of *Llychlyn*, or *Llochlan*, abutting on *Sinus Codanus*, was afterwards corrupted, about the year 1200, A. D., into its corresponding acoustic form of *Heilligoland*=*Helgoland*=*Heligoland*, if credence be attached to the version of the “*Chronicon Manniæ*.”

The “Brut,” or *Cimbric Chronicle*, however, makes a distinction between Scandinavia and the Chersonesus, or Norway and Denmark, in these words:—

“E dynevassant eylweyth er rædywededygyon ar Escotyeyt ar Flychtyeyt ar *Llychlynwyr*, a *guyr Denmarc* y gyt ac wynt.”

"Emergunt iterum prædicti duces, cum cæterius cuneis Scotorum, et Pictorum et cum Norwegensibus, *Dacis*, et cæteris quos conduxerant." G., ap. A.

Hence it is evident that Cimbro-Celtic *navigators*, and *not landsmen*, in pre-historic ages of the world, first discovered the Sinus Codanus of the geographers, the *Morimarusa* of Pliny, and gave it the name of *Mormarvisa*, from *Môr*, a sea, *marw*, dead, and *isa*, lower, by sailing across the Llychlyn, or German Ocean, through the "Ffrwt Cimbraid," or Categat, into the Baltic, and making an aboriginal settlement on the Chersonesus that bears their name, sub silentio aliorum annalium.

From the Cimbric terms above cited, it is not improbable that some other part of the Baltic, possibly the Gulf of Bothnia, though unnamed on classic maps, may have been called *Mormarw-uchaf*, or the Upper-dead-sea, by these early marine rovers.

I feel, therefore, somewhat apprehensive lest these un-Teutonic dead, yet living, roots should prove three stumbling-blocks to Pinkertonian amateurs, when knapsacking their *forced* marches, and pencilling their way to Jutland, in order to examine and controvert, if possible, an old manuscript copy of Pliny (said to have been deposited in the archives of the country by a Teuton Pinkertonian prince), respecting the authenticity of a passage found therein derogatory to their views of the past; as when Pliny, speaking of the Baltic, and citing Philemon, inauspiciously remarks, "*Mormarusam* a Cimbris Vocari, hoc est Mortuum Mare;" namely, that it (the Baltic) was called '*Mormarvisa*' by the Cimbro-Celts, i. e., the *Dead Sea*," where, for the present, I shall leave the Teutonic theorists, and their endorsers, immersed in the 'waters of forgetfulness.'

"Der hëhler ist so arg wie der stëhler."

Or:—

"The receiver of unfledged Teutonism is as bad as the concocter."

It is gratifying, however, to be able, in all this mystification of rival races, and contradictory evidence, to squeeze out a fact now and then, here and there.

"Whilst Greece," says the learned Professor Michèlet, "was beginning the civilization of the southern shores, Northern Gaul was receiving her civilization from the *Celts* (ah! but these Celts were probably some of the Germanic confederation, methinks I hear a Pinkertonian critic lisp); a new Celtic tribe, that of the Kymry (Cimmerii), joined that of the Gauls. The new-comers, who settled principally in the heart of France, upon the Seine



and the Loire, had, it seems, more gravity and consistency in their *mental* character. Less indisciplinable, they were governed by a sacerdotal corporation of the Druids."

How could it be possible for the skin-clad Kymry of a Macaulay to civilize Northern Gaul? Could they have dropped their skins, and washed their paint, in the channel; and plundered the black vestments and variegated plaids of the continent to hide their Sandwich tattooed forms, before they undertook their mission of humanising codes, at such an almost pre-historic æra? Let the date be calculated from this to Cæsar's, for the behests of future history!

A new power was brooding dismay and conquest in the distant east. The Cimbro-Celts, about the year 336 B. C., had learned, with feelings of evident satisfaction, either through the communications of the peripatetic Druids, or in the usual channel of commercial intercourse, that their old enemies, the nomadic Scythians of the north, then occupying the Cimmerian land of the Getæ, had been in their turn vanquished by Alexander of Macedon. Accordingly, the princes of the west, in unison with the records of royal houses, as stated in Arrian (I am not quite sure of Quintus Curtius), sent personages of distinction to congratulate the Emperor by a formal Cimbro-Celtic embassy.

I really sympathise with Arrian and Diodorus Siculus at their disappointment in not witnessing hyperborean paint and skins on this occasion. What could have been the object of the mission? Nothing, I apprehend, save the national tact, and refinements of diplomacy, and the prudent conception of an alliance that might interest their commerce, or their race in any given contingency, even at the extremity of Europe.

The 85th triad on the social state, enumerates the privileges of persons to be sent on an embassy to a neighbouring or distant country, as:—"A bard to record the event; a minister of religion to imbue it with a sacred character; and a chief of a clan, or tiesbantyle, to represent the prince and their country;" and it goes on to state:—

"That no weapon ought to be drawn against either of these three, whether the neighbouring countries be in war or peace. For, unless learning, religion, and political knowledge, be privileged and protected, nations that are at war cannot be brought to be at peace; and it is therefore indispensably necessary to neighbouring countries that ambassadors should be so privileged and protected, that they may go and return in peace and safety, when their mission and office is by authority, for the purpose of concord."

In 371 B. C., *i. e.*, about 50 years prior to the Macedonian embassy, a delegated portion of the brave sea-faring Celts and

Iberians is seen traversing the broad expanse of the Môryntir, as allies, auxiliary forces, mercenaries, or Triadic 'Cyfforddwy,' to a foreign power, in order to retrieve, if possible, the discomfited laurels of Leuctra, through the defeat of the Lacedæmonians by the Thebans. The former were the allies of Dionysius, the *Tuparvos* of Syracuse. Do ye imagine, ye detractors of Britain's native stock, that Dionysius sent his own galleys, triremes, biremes, or other nameless boats, for these redoubtable Celtic allies, and ancient warriors, and navigators of deep waters through Gadytonffrw to Eigion yr Atlas, or the Atlantic Ocean? Were they then *by accident* on the coast of Italy or of Greece? Were they blown away so far on the tidal pinions of mere fiction, of a mere triadic insinuation? But who, says the Pinkertonian clique, ever heard of Cimbri-Celts fighting as a Cimmerian legion, or a mercenary corps in Hellenistic waters? What a joke, to be sure! it is too much for ordinary gullibility! and acting the part, forsooth, of a Brito-Spanish legion: yea, verily, performing the roll of our Papal, or Neapolitan Swiss, or German legions, or of that "Corps Etranger" of France, in distant Africa? Do you conceive the possibility of this statement being believed beyond the Cimbric Channel, or the Gallic Rhine? Ha! ha! hah!

"Omnis spes Spartæ et cæpti fiducia belli  
"Cimbrorum auxilii stetit."

Keightley, supported on his right and left, I presume, by Justin and Diodorus, will be able to give gentlemen of this stamp—the stamp of historic baseness—a short version of the affair, with, *perhaps*, a doubt pithily expressed as to the expedition being the first undertaken in these latitudes by these Cimmerian ocean traders, so as not to outrage the high-toned consciences of the ever-insular, painted, school of skins.

"At this very time (*i. e.*, B. C. 369) arrived a fleet of twenty ships, sent by Dionysius, the *Tuparvos* of Syracuse, to aid the Lacedæmonians. On board of this fleet were *Celtic* and *Iberian troops*, perhaps the first of these remote nations ever seen in Greece; and about fifty horsemen, probably Iberians. Next day, the Thebans and their allies were drawn out, and filled the plain down to the sea, wasting it everywhere. The Corinthian and Athenian horse *feared* to engage them; but the new-comers attacked them boldly, and, by their *desultory mode of fighting*, did them much mischief. A few days afterwards the Thebans and their allies separated and went home; and the troops of Dionysius, having made an irruption into Sicily, and defeated the Sicilians of the Theban party who came out against them, also departed and returned to Syracuse."

With regard to this and other expeditions, much has been said

and written, if not in the Munchausen style, at least under the bias of tribes and states confounding tribes and states, and facts repealing facts, as well as in the most stringent terms of sarcastic stereotype vituperation about the unapproachable savageness and blood-thirsty propensity and vindictiveness of the Gauls, or Cimbri-Celts, in distant lands. Before stones are thrown, observe subsequent enlightened times, 'circumspicite externum mundum.'

Does the partial, one-eyed, world ever employ the faculty of thought in such matters, that they, the Celts, "*the enemy*," (par excellence of the classic pen), as invaders, never received any provocation to retaliate the Rowland for an Oliver, as the French of late in Africa, the English in India, the Dutch in the Indian Archipelago? Else why the perpetual and ever-sneaking aggrandisement of two or three antique nations—that you must divine! To accomplish such a feat of territorial strides, recourse must have been had, all along, to ocean-beds of Celtic blood by these never thirsty 'dogs of war'. Hence am I not surprised that the Cimbri-Celts should dare to beard the lions in their dens, to avert, it may be, greater calamities on their commingled race of 'good and bad' throughout Europa's breadth; nor am I, indeed, more astonished to see the great migration of trans-Alpine Gauls, either in defence of a race oppressed, or in a crusading march of primeval love of Deffrobanian and Asian land, veering towards Greece and Asia Minor, in the fifth and sixth centuries, as on a later occasion in B. C. 281, than at the late Gallic-Brito-Ligurian invasion of Sebastopol in support of weakness against might. I grant a good deal to Grecian pride of prose, and Roman fund of poesy, when spleened and gored to shame, defeat, and loss of prestige, on the battle-field by mere 'barbaric' (?) troops of Cimbric Hyperborean Celts. I receive, 'cum grano salis,' Pausaniasian facts (?) reduplicated at pleasure by copyists of a Roman mould, to calm the unguent sores and tender points of stung historic spleen about the fabled panic tales of blood, and milk, and slaughter of their 'kin and kind,' when lanced to wounds of quasi-death by hostile hands.

Again, two kings of the (Cimbri) Boii (country of Bologna), At and Gall (the Atis and Galatus of Greece and Rome), endeavoured to arm the people, in order to seize the Roman colony at Ariminum, and they called in the aid of "Gaulish mercenaries" (Cyfforddwy y Gal) from beyond the Alps."

At another period we find the pike, or javelin-armed Gesatæ (Gaisda, from *gais*, a pike; hence *Gasa Alpina*), a warlike people, who, like the Swiss of modern times, "gladly served under the rich Gaulish tribes of Italy," and, encamping on either side of the Via Aurelia, near the Portus Telamonis, and about three days march of Rome. Here they found themselves suddenly confronted with three Roman armies; upon this the Gaisda, according

to the version of Polybius, cited by Michelet, who, however, by ever supplementing the naked highland idea as something outrè on the subject, insinuates a process untenable as far as the bravado of a Bombastes Furioso is concerned, "threw off their clothes by way of bravado." To this distorted, yet unique, view of the question, as viewed and reviewed, I demur in toto. The ancient Celtic warriors, by disencumbering themselves of the ample well-known folds of their upper *breithwe*, *brychan*, or plaid would thus find their arms more at liberty with their own ponderous weapons and bucklers, to exercise their own peculiar tactics of military warfare. Go into the barracks of a highland regiment and learn historic wisdom, all ye base detractors of the *millions* of the Cimbro-Celtic race! The various grades of officers in this very Celtic army, and on this very occasion, were, according to Polybius, "decked with collars, chains, and bracelets of gold." This custom was universally adopted by the grand Cimbro-Celtic family from immemorial ages, as badges of distinction, by princes, by chiefs of clans, by Druids, Ovates, and chief bards, and others on the roll of fame, as we gather from the bards and triads. This practice was subsequently followed by the Homeric Trojan, Greek, and Roman chieftains.

The Cimbric *torc*, or golden collar, though designed and wrought by the hand of pre-historic *Βαρβαροι*, became the boast and ornament of many a Greek, of many a Manlius *Torquatus*, after the distribution of the *Celtica spolia belli*. The Scaligerian school, with Lord Macaulay at its head, have impotently, and impudently, essayed to ignore the Cimbro-Celtic manufacture, as well as in that of other national articles, to be hereafter explained. As this is not the time and place to discuss the question, I will, till next we meet, bequeath a little text from Tacitus to supply the stolen *aureis nummis* of the original Cæsarean commentary: "*Britannia fert aurum, argentum et alia metalla.*"

I leave these flippant, errant tongues in the crushing hands of an Akerman, and a De Saussaye, for the present. Truth must prevail, however clogged by the erasive wheels of time, and the Volusenian rust of modern scribes, un-versed, un-oiled by mental friction with the silent dead.

Moreover, the Gauls, or Celts (according to the ipsissima verba of Keightley), whose original seats were *France* and the *British Isles*, had felt the desire of change, and lust of acquiring new abodes, to which barbarians are subject. (?) [So then, the Victorians, of all nations, according to this doctrine, are classed as adventurers and barbarians.] It was now more than a century since they had occupied the plane of the Po in Italy, and had reached and sacked Rome; they also advanced and seized the countries along the Danube, and they now held the plains of Thrace. They proceeded to invade Macedonia. The next year

(Ol. 125, 2, i. e., 282, B. C.), they were joined by numbers of their countrymen from about the Danube; and an army, we are told, of fifteen myriads of foot, and six myriads of horse, led by Brennus (y Brenninn, or the king), and Acichorius (Acichwr), entered Thessaly."

In the name of a nation's dignity, and honorable dealing, says an admirer of Hume, Johnson, Macaulay, and Co., can this be true? What! were Gaul and Prydain, at that most South-Sea-Islandish period, so densely populated, so warlike, so diplomatic, so ambassadorial, so civilised, so well equipped in all the appliances of sea and land transport as to be able to send out, whether right or wrong, such an invading force across the hostile fleets and armies of Greece and Rome! One of these three *horns* of a *dilemma* must for ever butt, upset, and kick a balance so unjust. English histories, as put into our juvenile hands, are either indisputably grossly negligent, unpardonably ignorant, or scandalously treacherous, respecting the primeval *condition, manners, customs, and vestments* of the 'most ancient Britons' and their Celtic allies, during, I will not say the pre-historic, which is not to be wondered at, but, what is far worse, and more reprehensible, during the patent evidences of the unravelled records of historic times.

Again, Brenninn, according to Thierry, citing an ancient writer, is blamed for "not consulting any priest of his nation as to the future success of the fight, or, in lieu of such person, any Greek diviner." To consult a native priest, the painted, skin-clad, *Βαββαροι* must have known something about Greek, which is more than can be said of many triflers, styling themselves annalists, or historians '*totius veritatis*', who attribute to the Brenninn, and "*his army of Greece*," nothing but the idealities of a New Zealander. The Cimbric Brenninn, when at Delphi, is reported by Justin to have said, "It was right that rich gods should bestow their bounty on men; that they had no need of wealth, inasmuch as it was they who were used to bestow it on men." He is also stated to have thrown his gold sword into the scale to make up the required balance; as a dross of earth, a bauble without price, compared to tarnished deeds of prowess—as of fame and

"Art enslaved and sold,  
"And science priestless of the idle gold!"

There is a vast fund of *moral* and *physical* wealth implied in the Brenninn's philosophic views. The *Druidical mines* of Britain are inexhaustible, not only to the *merchant*, but to the *philosopher* also.

The other Celts, according to Michelet, cast themselves into that great Asia, amid the quarrels of Alexander's successors.

The old Cimmerian Allwysbont fell to the Trocmi; the coasts of the Aigwm to the Tolistoboi; the south to the Tectosages.

Behold, now, our Gauls returned to the cradle of the Kymry, not far from the "Beisfor Cymreig;" behold them established upon the ruins of "Troiau," and in the mountains of Asia Minor, whither the French will lead a *similar crusade* so many centuries after, under the banners of Godfrey de Bouillon, and Louis the Young."

About 200 years after the preceding events we find them, according to Plutarch, creating a tumultuous Cimbricus vel Gallicus, a Cimbric or Gallic panic, and threatening Rome itself, under their king Belin, or Beleus. But, eventually, they were forced, notwithstanding all the military skill and bravery of Belin, to succumb to Marius, the Roman general, after one of the bloodiest battles on record, when 100,000 (some say 200,000), were either killed, taken prisoners, or put to flight, A. U. C. 640, or 112 B. C. The vanquished on this occasion, according to Cicero, included Gauls, and, according to other authors referring to the same event, the defeated army was indiscriminately styled *Galli vel Cimbri*, accompanied by Teutones.

Juvenal, 'inter alios,' corroborates the peril incurred by the Roman republic, in the tottering condition of its capital, and the total discomfiture of the Cimbri-Teuton-Celtic army, in the following emphatic language :—

"Hic tamen, et *Cimbros* et summa pericula rerum  
 "Excipit, et solus trepidantem protegit urbem  
 "Atque ideo, postquam ad *Cimbros* stratemque volebat."

The coat of mail, also, of their King Beleus, which was dug up at Aquæ Sextiæ, or Aix, in Province, where Marius routed them, proves the mutual identification, or amalgamation, of these dauntless warriors, by the well-known antiquarian inscription in Cimbric Coelbrenic characters, which I have put in Roman letters, as "BELEOS CIMBROS."

And, finally, to sum up the question, let us now ascertain what are the opinions of the learned and accomplished Arnold on this Celtic question of Italian, Roman, Grecian, and Asian invasions; he will, I trust, decide, when doctors disagree. He propounds several questions, amongst others: "To what Celtic race did the Gauls who invaded Italy belong?" Were they Gael, or were they Kymry (Cimbri)? or, did they belong to some third division, distinct from each of these, which has since utterly perished." He then goes on to prove from Diodorus the distinction between the Gauls and the Celts according to the Romans, and states his own impression that Celt and Gaul are but different forms of the same race; and further states, "that to these more remote tribes belonged the Kimbri, whom some writers identified with old Cimmericians, and that these Kimbri were the people who took Rome, and sacked Delphi, and carried their conquests even to

Asia;" as we have already seen. And further, he adds that he "considered the more remote Gauls," *i. e.*, the Gauls, in allusion to the difference of language, on the shores of the ocean, that is, on the shores of the British Channel and the North Sea, to "include, according to Diodorus, the people called Kimbri; that the people now calling themselves Kymry, namely, the Welsh, differed in language and customs from the Celtic tribes in Ireland and Scotland, and that the Keltæ and Galatæ of Diodorus were two great divisions of the same race, analogous to the Gael and Kymry existing at this day in Great Britain."

"Oh England! thou who art so great and free  
 "As oft thy children vaunt, and foes confess;  
 "Think that thy might was not conceded thee  
 "To scorn *thine elder sister and oppress*;  
 "No! 't was to aid, acknowledge her, and bless:  
 "For *God* hath fixed her dwelling place apart,  
 "And given her *gifts* that thou dost not possess;  
 "Hurt not her *shieldless form* with envious dart,  
 "But bear her by thy side *with nobly generous heart*."

---

## CHAPTER VIII.

---

"Nations like phantasms have haunted her,  
 "And passed as vapours from the rising day;  
 "Creed, custom, speech, opinion, that confer  
 "On them a character, have died away  
 "To newer forms of up-growth and decay;  
 "But she has kept alive her ancient fire,  
 "Through Persian, Grecian, Roman, English sway;  
 "Oh! cherish it, and it shall not expire  
 "Until her mountains feed earth's last great funeral pyre."

It will not, perhaps, be deemed uninteresting, at this final stage of our peregrinations, to us who have essayed to weather the storm of Hume-an and Macaulay-an contumely and of wrong, to ascertain somewhat of the Cimbri-Celts, independently of their warlike achievements, as partially seen through the dim contracted foci of Grecian or of Roman spectacles.

Cæsaris, vel Voluseni, vel Scaligeri commentariis relictis.

We cannot, of course, expect to retain, more than did our modern-life forefathers about forty or fifty years ago, *mutatis mutandis*, in reference to the alleged barbarous, and wits frightened

ideas then afloat of the first Napoleonic empire, as affecting the whole nation, on the then shores of Britain, the most favourable, the most trustworthy impressions. The moral or physical phase of the Celts, taken in the light either of foes, rivals, or obstructionists, to grasping interloperments of territory, would be hypothetically characterised on the coloring historic principle hitherto adopted of "Albus est niger, et vice versâ, nec niger color est."

I will now endeavor to unravel the mental calibre, or the moral or immoral qualities of the Cimbro-Celtic race, the Hume-an "hordes of ignorant savages," as depicted by the conflicting testimonies of antiquity, irrespective of what has been already proved to the contrary; and when I do so, I trust you will cast a furtive glance now and then upon other nations, ancient as well as modern, imputed to have been so pre-eminently superior to them in all the amiable attributes of civilised life, and ascertain whether they be exempt from the faults and frailties of poor human nature, so unmercifully categorised and pilloried by "envy, malice, and all uncharitableness," upon the heads of the Cimbro-Celts.

In this pourtrayal of Cimmerian antecedents I would not altogether lose sight of external and internal facts connected with the more refined times, with the more humanising policy of a Coliseum, a Tower of London, a Bastille, or an Inquisition. Let historic Brennus and Belen, Caractacus and Cassivelaunus, and Boadicea, be compared with a Nero, a Caligula of one era; with an Eighth Harry, or a Ninth Charles, a Mary, or a Borgia, or any other angelic, merciful, or life-unpoisoned potentate of a more enlightened period.

According to the opinion of Livy, the Celts of Gaul, as of Prydain, were a "nata in vanos tumultus gens," "a nation born to vain tumults." Are not the masses of—(pick and choose the country yourselves) occasionally guilty of this very "tumultuous" and vainglorious attribute?

Cicero speaks of them as "a people replete with rhetorical disquisitions and warlike virtue"—"bellicosam virtutem."

Diodorus designates them "the children of the nascent world; with large humid frames, fair skin, and light air, with elastic energy, but little power of endurance or length of wind. Men of rough, wild, joviality, of boundless hope, vain as not having yet encountered anything that could stand in their way."

Elsewhere he describes them as "having an immemorial taste for foreign expeditions and adventurous wars; irritable, prompt to fight; in other respects simple and guileless;" and 'arrayed' in what? in perpetual skins, or rouged with universal paint, according to the cracked, distorted prism, the dim, one-eyed, glass of a self-dictating scribe? Non! mille fois non! but '*clothed,*' sometimes in "*black or white garments wove of fur and wool,*" pecu-



liarily their own; sometimes "*in tissues of variegated colours,*" as transmitted down to us in pattern plaids of European taste and skill; at other times loaded "*with chains of massive gold around their necks*" on certain festivals, on ceremonies of state, and on the battle-field.

Again, the author goes on to say that the Cimbri-Celts are "fond of associating in vast multitudes in capacious towns or villages, in vast plains wholly plain," (do we act differently now?) "readily connecting themselves with strangers," (a proof of gentlemanlike urbanity), "not un-familiar with persons unknown to them," (not sulky, ill-bred, boors, too often met with), "great talkers, laughers, orators; mingling with all men upon every occasion; dissolute from levity, blindly revelling in adultery, but evincing all the good qualities, and all the vices of quick sympathies. No self-arrogant nations of our day, abstractedly speaking, can 'lay the holy unguent to their souls,' and throw the immaculate stone of proud defiance, with all the other lights of 'moral right and wrong,' against their compeers of the past in this respect: "*Judicibus, Doctore Forbes Winslow, aliisque Scriptoribus Europæ vel Asiæ.*" Let every country have its due.

Strabo also avers that they were a nation "susceptible of cultivation, and of literary instruction;" and, again, that "relying on their tall stature and their numbers, they readily assembled in great multitudes; that, simple and spontaneous, they willingly take in hand the *cause of the oppressed.*" "Such is," adds Michelet, "the first glance cast by philosophy upon the most *sympathetic* and most perceptible of human races."

"To all apparent beauties blind,  
"Each blemish strikes the envious mind."

Let opticians of 'historic lights' henceforth attempt, before they lead the blind, to purify or re-adjust their ancient lens. Let all the dust-massed cracks of misty films, that age of iron or of brass, or copying-inexperience may have wrested from the truthful angle of its light, be cleansed, exposed to view of parallel day, face to face with slanderous, old or new, malversions; or expurgation of error-coined, of error-borrowed schools.

In terminating my remarks on the Cimbri-Celtic families, methinks about a century after the defeat at Aquæ Sextiæ, I see depicted—as though confirmed by 'ancient notes and queries' of that courtly age, through posthumous vellum parchments of a Martial or a Tacitus, that were, of late, 'ex-Humed by Author of the Lays,' out of a Teuton urn at Rome, and by him faithfully transcribed to a New Zealand page of legendary lore, in all the glowing colours of a British plaid—the barbarous, the undisciplined Imperator Gentium of the Hyperborean isle; his unclothed and tattooed nobles; his unlettered, painted

bards ; his cannibalistic Ovatean ministers of state ; his undisciplined, besotted, skin-clad Druids ; his hideous, amazonian, furrugged sisters, imputed, without a shadow of a proof, as having married, one, a Roman of the patrician order ; another, a viceroy of the isle that gave them birth ; and all, as having been, when pardoned, either imperial guests of Claudius, in the palace of the Cæsars, or recipients of his bounty in Imperial Rome, according to the wrong-formed version of a Seneca.

“ Long from a nation ever hardly used,  
 “ At random censured, and by turns abused,  
 “ Have Britons drawn their sport ; with partial view,  
 “ Formed general notions from the rascal few.”

On the other hand, in all the glow of truth, I seem to view the Cimbric-Celtic peasant wives of yore as those of Sparta, or Ecbatana, personified in the present Cambrian race, so well described by Parry in his tour through Wales, as “nurturing their offspring, not in sloth and inactivity, but inuring them early to undergo hardships and fatigues. Let the fair daughters of indolence and ease contemplate the characters of these patterns of industry, who are happily unacquainted with the gay follies of life ; who enjoy health without medicine, and happiness without affluence. Equally remote from the grandeur and the miseries of life, they participate of the secret blessings of content, under the homely dwelling of a straw-thatched cottage.”

“ Whose little store their well-taught mind does please ;  
 “ Not pinched with want, nor cloyed with wanton ease ;  
 “ Who, free from storms which on the great ones fall,  
 “ Make but few wishes, and enjoy them all.”

And now, my friends, I say :—

“ To all, to each, a fair good night,  
 “ And pleasing dreams, and slumbers light !”

## LECTURE II.

## THE TRIADS OF THE ISLAND OF GREAT BRITAIN.

---

“Speak of me as I am ; nothing extenuate,  
“Nor set down aught in malice.”

---

THE triads are great eastern and great western facts. They have been afloat on the ocean of time during untold centuries. Their precise origin is inevitably lost in the unfathomable gloom of antiquity. Certain references to unknown events, and otherwise unrecorded phenomena of nature, therein contained, stamp them at once as Druidical creations of a pre-historic period. Their contents were not unknown to Pythagoras, Pomponius Mela, and Diogenes Laertius ; as I may have occasion to prove in the course of my remarks. The peculiarity of their construction, says a learned Cambro-Briton, though ignorantly assumed by some as a ground of objection (the objectors, I opine, are no other than the ‘painted school of skins’), is among the most satisfactory proofs of their venerable antiquity. Their very defects, too, such as want of dates and connection, bear ample testimony to the early ages which gave them birth. And, if to these be added the obscurity, or, it may be said, total inexplicability of the terms used in some of them, little doubt can remain as to the remoteness of the era to which they may generally be ascribed. Nor will it weaken the conclusion to observe that in many of them, as noticed by a learned historian of the Cymry, “are contained doctrines totally at variance with our divine religion, and which accordingly appropriate such to a period at least antecedent to the establishment of Christianity in this island.”

“These remarkable ethnological traditions,” says another competent and eminent scholar, the learned Archdeacon Williams, “are in full conformity with the ascertained history of the first eastern emigrants to the shores of Britain, and the adjoining coast of Central Gaul, and with *still-existing facts*. They are utterly free from the myths, figments, and barefaced falsehood to which Hellenic Greeks, Egyptians, Assyrians, Phœnicians, Indians, &c., refer as constituting the only records of their national

origin. Nor," elsewhere, adds he, "is it to be supposed that the Druids, after their conversion to Christianity, falsified their own traditions in order to bring them into harmony with the Hebrew scriptures. So far was this from being the case, that they preserved, with respect to the deluge itself, their own peculiar form of the tradition in which, as in similar claims of most ancient nations, the world at large is symbolised by their own land and people."

"Thus, in the 13th historical triad, we read of three perilous mishaps of the Island of Prydain:—The first was the outburst of the ocean, 'Torriad lin lion.' When a deluge spread over the face of all lands, so that all mankind were drowned with the exception of Duw-van and Duw-ach, the divine man and divine woman, who escaped in a decked ship without sails; and from this pair the island Prydain was completely re-peopled."

"This tradition was common to *them* and all the *civilised races*; as was also another, that a destruction by fire was to be the fatal end of this globe. But they had, in addition, a distinct tradition that previous destructions of the earth had taken place, with the animals and vegetables then existing, of which whole races were thus irrevocably lost. This tradition, which is in complete harmony with the discoveries of modern geology, is thus embodied in the thirteenth triad:—'The second perilous mishap was the terror of the torrent-fire, when the earth was cloven down to the abyss, and the majority of the living things were destroyed. The third was the ardent summer, when the wood and herbs, from the discord (ancord) and heat of the sun, and many men with their flocks and herds perished, and whole races of birds and beasts, and of trees and herbs, were irrevocably lost.' I cannot refer to any tradition of lost races of animals and vegetables in any other system of physiology other than the Druidical."

"These ancient documents may be classed under the various heads of history, bardism, theology, ethics, and jurisprudence, exclusively of those that relate, in a more especial manner, to language and poetry."

I commence to be somewhat apprehensive, from this classification of moral and physical doctrines, lest these alleged root-eating, and hunting, Autochthons may not turn out to be, in the long run, a match in profundity of thought and learning to the majority of the 'painted school of skins' themselves; who parrot-like, glibly borrow and chatter of facts they cannot prove, or, possibly, comprehend, without external aid to help them over the difficulty.

It would be utterly impossible within the compass of space assigned to this question, to give more than a brief outline of one or two triads in each order, since each subject forms a detached book of some magnitude.

Each triad seems to consist of three heads, or divisions, each part agreeing with the remainder in some one general design or sequence of reasoning ; and when the sentence is thus artistically conjoined, each aphorism, or philosophic doctrine, forms a readier *natural key* to a technical system of organised memory, with a view to sustain and rivet the attention of the audience to some great truths involved.

Another peculiar merit of this kind of original composition consists, like the connected formulæ of Aristotelian rhetoric, in the argumentative ratiocination, or the disjointed similitudes, of Solomonian proverbs, in their brevity, force, clearness, and beauty of expression, sense, and bearings.

Their philosophic tendencies, with the exception of the incomprehensible and pre-historic allusions to certain historical reminiscences of the wide wide world, are at once discernible in a translation. I am afraid the 'printed school of skins' will not be able to digest the food offered in the "*Principia historica vel argumenta metaphysica Veterum Britannorum.*"

#### "THE TRIADS OF THE ISLAND OF BRITAIN.

"That is to say, triads of memorial and record, and the information of remarkable men or things which have been in the island of Great Britain, and of the events which befel the race of the Cymry from the age of ages."

#### HISTORICAL TRIADS.

"1. There were three names imposed on the Isle of Britain from the beginning. Before it was inhabited its denomination was the Sea-Girt Green Space ; after being inhabited it was called the Honey Island, and after it was formed into a commonwealth by Prydain, the son of Aedd Mawr, it was called the Isle of Prydain. And none have any title therein but the nation of the Cymry. For they first settled upon it ; and before that time no men lived therein, but it was full of bears, wolves, beavers (or crocodiles), and bisons.

[“ In the original the names translated *beavers* and *bisons* are *efeinc* and *ychain banawg*. The description given of the first in the Mabinogion and the poets answers to the crocodile and not to the beaver ; the literal meaning of the other term is *prominent oxen*, but whether from their having high horns or haunches, like the buffalo, or from their great height of body, it does not appear certain ; most probably the first. A better opportunity will

occur for speaking of these animals in connection with an ancient and extraordinary tradition of the Cymry, as recorded in the triads.”]

“The three primary divisions of the Isle of Britain: Cymry, Lloegr, and Alban, or, Wales, England, and Scotland; and to each of the three appertained the privilege of royalty. They are governed under a monarchy and voice of country, according to the regulation of Prydain, the son of Aedd Mawr; and to the nation of the Cymry belongs the establishing of the monarchy, by the voice of country and people, according to privilege and original right. And under the protection of such regulation ought royalty to be in every nation in the Isle of Britain, and every royalty under protection of the voice of country. Therefore, it is said, as a proverb, ‘a country is mightier than a prince.’”

“The Three National Pillars of the Isle of Britain. First—Hu Gadarn (Hu the Mighty), who originally conducted the nation of the Cymry into the Isle of Britain. They came from the Summer-Country, which is called Deffrobani (that is, the place where Constantinople now stands), and it was over the Hazy Sea (the German Ocean) that they came to the Isle of Britain and to Llydaw (Armorica), where they continued. The second—Prydain, son of Aedd the Great, who first established government and royalty over the Isle of Britain. And before that time there was no justice but what was done through favour; nor any law save that of might. Third—Dyfnwal Moelmud, who reduced to a system the laws, customs, maxims, and privileges appertaining to a country and nation. And for these reasons were they called the three pillars of the nation of the Cymry.”

“The three Social Tribes of the Isle of Britain. The first was the nation of the Cymry, that came with Hu the Mighty into the Isle of Britain, because he would not possess lands and dominions by fighting and *pursuit*, but through justice and in peace. The second was the tribe of the Lloegrwys (Loegrians), that came from the land of Gwasgwyn (Gascony), being descended from the primitive nation of the Cymry. The third were the Brython, who came from the land of Armorica, having their descent from the same stock with the Cymry. These were called the three tribes of peace, on account of their coming, with mutual consent, in peace and tranquility; and these three tribes were descended from the original nation of the Cymry, and were of the same language and speech.”

“The three primary great achievements of the Isle of Britain: the ship of Nwydd Nav Neivion, which carried in it the male and female of all living, when the Lake of Floods was broken; the prominent oxen of Hu the Mighty drawing the crocodile of the lake to the land, and the lake broke out no more; and the stones

of Gwyddon Carhebon, whereon might be read all the arts and sciences of the world."

"The three awful events of the Isle of Britain. First—the rupture of the Lake of Floods, and the going of an inundation over the face of all the lands, so that all the people were drowned, except Dwyvan and Dwyvach, who escaped in a bare ship, and from them the Isle of Britain was repeopled. The second was the trembling of the Torrent Fire, when the earth was rent unto the abyss, and the greatest part of all life was destroyed. The third was the Summer, when the trees and plants took fire with the vehemency of the heat of the sun, so that many men, and animals, and species of birds, and vermin, and plants, were irretrievably lost."

"The three combined expeditions, that went from the Isle of Britain. The first was that, which went with Ur, son of Erin, the Armipotent, of Scandinavia. He came into this island in the time of Cadial, the son of Erin, to solicit assistance, under the stipulation, that he should obtain from every principal town no more than the number he should be able to bring into it. And there came only to the first town, besides himself, Matthata Vawr, his servant. Thus he procured two from that, four from the next town, and from the third town the number became eight, and from the next sixteen, and thus in like proportion from every other town; so that from the last town the number could not be procured throughout the island. And with him departed three score and one thousand; and with more than that number of able men he could not be supplied in the whole island, as there remained behind only children and old people. Thus Ur, the son of Erin, the Armipotent, was the most complete levier of a host that ever lived, and it was through inadvertance that the nation of the Cymry granted him his demand under an irrevocable stipulation. For in consequence thereof the Coranians found an opportunity to make an invasion of the island. Of these men there returned none, nor of their line or progeny. They went on an invading expedition as far as the sea of Green, and, there remaining, in the land of Galas and Afena (Galitia?) to this day, they have become Greeks.

"The second combined expedition was conducted by Caswal-lon, son of Beli, the son of Manogan, and Gwenwynwyn and Gwanar, the son of Lliaws, son of Nwyfre, with Ariansad, the daughter of Beli, their mother. Their origin was from the border declivity of Galedin and Eroyllwg (Siluria), and of the combined tribes of the Bylwennys (Boulongese); and their number was three score and one thousand. They went with Caswal-lon, their uncle, after the Cæsarians (Romans), over the sea to the land of the Geli Llydaw (Gauls of Armorica), that were descended from the original stock of the Cymri. And none of

them or their progeny returned to this island, but remained among the Romans in the country of Gwasgwyn (Gascony), where they are at this time. And it was in revenge for this expedition that the Romans first came into this island."

"The three invading tribes that came into the Isle of Britain and never departed from it: The Coranians, the Irish Picts, the Saxons."

"The three invading tribes that came into the Isle of Britain and departed from it: The men of Llychlyn (Scandania?), the hosts of Ganvel, the Irishman, who were there twenty-nine years, and the Cæsarians."

"The three losses, by disappearance, of the Isle of Britain. Gavran, son of Aeddan, with his men, who went to sea in search of the Green Islands of the Floods, and nothing more was heard of them. Second—Merddin, the bard of Ambrosius, with his nine scientific bards, who went to sea in the house of glass, and there have been no tidings whither they went. Third—Madawg, son of Owain Gwynedd, who, accompanied by three hundred men, went to sea in ten ships, and it is not known to what place they went."

"The three gold shoemakers of the Isle of Britain: first, Caswallawn ab Beli, when he went as far as Gascony to obtain Flur, the daughter of Mygnach Gor, who had been seduced and carried thither to Caisar the Emperor, by one called Mwrgan the Thief, king of that country, and friend of Jwl Caisar; and Caswallawn brought her back to the Isle of Britain; second, Manawydan ab Llyr Llediath, when he went as far as Dyved, laying restrictions; third, Llew Llaw Gyfes, when he went along with Gwydion, the son of Don, obtaining name and arms from Arianrod, his mother."

"The three arrant traitors of the Isle of Britain: Avarwy, the son of Llud, the son of Beli the Great, who invited Jwl Caisar and the men of Rome into this island, and caused the oppressions of the Romans; that is, he and his men gave themselves as conductors to the men of Rome, receiving treasure of gold and silver from them every year. And in consequence it became a compulsion on the men of this island to pay three thousand of silver yearly as a tribute to the men of Rome, until the time of Owain, the son of Macsen Wledig, when he refused that tribute, and under pretence of being contented therewith, the men of Rome drew the best men of the Isle of Britain, capable of being made men of war, to the country of Aravia (Arabia) and other far countries, and they returned not back. And the men of Rome, that were in the Isle of Britain, went into Italy, so that there were of them only women and little children left behind; and in that way the Britons were weakened, so that they were unable to resist oppression and conquest, for want of men and



strength. The second was Gwrtheyrn Gwrthenan, who after killing Constantine the Blessed, and seizing the crown of the island, through treason and lawlessness, first invited the Saxons into this island as his defenders, and married Alis Ronween, the daughter of Hengist, and gave the crown of the island to the son he had by her, whose name was Gotta, and on that account it is that the kings of London are called children of Alis. Thus by the conduct of Gwrtheyrn the Cymry lost their lands, and their privilege, and their crown in Lloegr. The third was Medrawd, the son of Llew, the son of Gynwarch; for when Arthur left the crown of the Isle of Britain in his custody, whilst he went against the Emperor in Rome, then Medrawd took the crown from Arthur through treason and seduction; and so that he might preserve it, he confederated with the Saxons, and by reason thereof the Cymry lost the crown of Lloegr, and the sovereignty of the Isle of Britain."

"The three arrant traitors, who were the cause, by means whereof the Saxons took the crown of the Isle of Britain from the Cymry:—The first was Gwigi Garwlwyd, who after getting a taste for the flesh of man in the court of Edelfled, King of the Saxons, liked it so much, that he would eat nothing but human flesh ever after; and, therefore, he and his men united themselves with Edelfled, King of the Saxons, so that he used to make secret incursions upon the nation of the Cymry, and took male and female of the young so many as he ate daily. And all the lawless men of the nation of the Cymry gathered to him and the Saxons, where they might obtain their full of prey and spoil, taken from the natives of this isle. The second was Medrawd, who gave himself and his men to be one with the Saxons, for securing to himself the kingdom against Arthur; and by reason of his treachery, great multitudes of the Lloegrians became as Saxons. The third was Aeddan, the traitor of the north, who gave himself and his men within the limits of his dominion to the Saxons, so as to be enabled to maintain themselves by confusion and anarchy, under the protection of the Saxons. And because of these three arrant traitors, the Cymry lost their land and their crown in Loegria; and had it not been for such treason, the Saxons could not have gained the island from the Cymry."

"Three royal domains that were established by Rodri Mawr, in Wales: first, Dinevwr; second, Aberfraw; third, Matthraval. There was a prince wearing a diadem in each of the three dominions; and the oldest of the three princes, whichever of them it might be, was to be the sovereign—that is to say, King of all Wales; and the other two obedient to his word, and his word imperative upon each one of them; and he was chief of law and chief elder in every conventional session, and in every move-

ment of country and nation. (Continual maledictions against Vortigern, Rowena, and the Saxons, the traitors to the nation.)\*

"The three combined expeditions are called the three mighty arrogances of the nation of the Cymry; also the three Silver Hosts, because of their taking away out of this island the gold and the silver, as far as they could obtain it by deceit, and artifice, and injustice, as well as by right and consent. And they are called the three Unwise Armaments, for weakening thereby this island so much, as to give place in consequence to the three Mighty Oppressions, that is, those of the Coranians, the Romans, the Saxons.

"The three treacherous meetings of the Isle of Britain: The meeting of Avarwy (Mandubratius of Cæsar), the son of Llud, with the disloyal men who gave space for landing to the men of Rome, in the narrow green point, and not more, and in consequence of which was the gaining of the Isle of Britain by the men of Rome. Second, the meeting of the principal men of the Cymry and the Saxon claimants on the mountain of Caer Caradawg, where the plot of the Long Knives took place, through the treachery of Gwrtheyrn Gwrthenan; that is, through his counsels in league with the Saxons, the nobility of the Cymry were nearly all slain there. Then the meeting of Medrawd and Iddawg, Corn Prydain, with their men in Nanhwynian, where they plotted treachery against Arthur, and consequently strength to the Saxons in the Isle of Britain."

---

THE LAW TRIADS of DYVNWAL MOELMUD, called THE TRIADS OF THE SOCIAL STATE, as comprising the RIGHTS and DUTIES of the CYMBRY, such as they were before they lost their Privileges through the oppression, fraud, and treachery of the Saxons.

"The three fundamental principles of a social state; privilege, possession, and mutual compact.

"The three fundamental principles of social compact: protection, punishment, pre-eminence, in so far as each is beneficial to country and clan.

---

\* A king of Ireland, named Cormac, wrote in 260 *de Triadibus*, and some triads have been preserved in Irish tradition under the name of Fingal. The Irish marched to battle by threes; the Scotch Highlanders marched three deep. We have already spoken of the *trimarkisia*. At supper, says Giraldus Cambrensis, the Welsh set a panier of vegetables before each triad of guests; they never sit down to table two and two.—*Logan*, the Scottish Gael.

"The three privileges and protections of the social state : security of life and person ; security of possession and dwelling ; and security of natural right.

"Three things that dissolve the social state : affection, fear, and connexions foreign to it.

"Three things that confirm the social state : effectual security of property ; just punishment where it is due ; and mercy tempering justice where the occasion requires it in equity.

"Three things that destroy the social state utterly : cruelty instead of punishment ; mercy perverting justice through partiality ; and fraudulent judgement where a native or a stranger is debarred of his right.

"The three pillars of a social state : sovereignty, the law of the country, and distribution of justice.

"Three duties that are incumbent on each of these three pillars : justice to all ; privilege and protection to all ; and competent regulations for the benefit of the community as to instruction, information, and record.

"Three things that defend the social state : power, privilege, and just punishment according to the established legal manner.

"The three elements of law : knowledge, natural right, and conscientiousness.

"The three ornaments of the social state : the learned scholar ; the ingenious artist ; and the just judge.

"The three proofs of a judge, (*that is, of his capacity as a judge*) : knowledge of the law ; knowledge of the customs, which the law does not supersede ; and knowledge of its times and business thereto belonging.

"Three things which a judge ought always to study : equity habitually, mercy conscientiously, and knowledge profoundly and accurately.

"The three things necessary to a judge, in order that he may know and conscientiously determine any claim or plea brought before him : to be earnest in his own zeal for the truth, and in searching it out by his own natural abilities ; to inquire diligently so as to find out truth from the others ; and to be subtle in examining, so as, in any cause brought into his court, to discover deceit, which, otherwise, though he were conscientious, might mislead his decision, and pervert justice : for a judge ought to be thoroughly clear in his knowledge of the cause brought before him, in order that his decision may be just and conscientious.

"The three chief duties of sovereignty : an honourable mutual support (*on the part of sovereign and subject*) ; confirming instruction in the sciences of the country (*the constitutional principles*), so that the support may be according to prescription and law ; and confirming the privilege of those who perform their just duties in clan and community, and also that of foreigners in protection of the community."

"The three guardians of law: a learned judge, a faithful witness, and a conscientious decision.

"Capital inflictions of punishment are three: loss of life; loss of limb; and exile by hue and cry of men and dogs: and the king may direct which he pleases to be inflicted.

"Loss of life may be inflicted three ways: by beheading, hanging, or burning; and the king or lord of the territory may direct which he pleases to be inflicted.

"Punishments by distress are three: seizure of property, imprisonment and forfeiture of privilege; when the privilege is forfeited, the person and his descendants to the ninth generation remain in the state of an alien."

"The three mutual ties of country and clan: paternity, filiation, and brotherhood, that is to say, paternity on the part of the government, in caring, directing, and providing for the welfare of the community; filiation in obedience to the paternity, for the sake of order and regularity; and brotherhood, in uniting with and aiding the other two in their respective capacities, so as to strengthen the connexion between country, clan, and regular government."

"Three things becoming civil society: the sciences of wisdom; the useful arts; and the accomplishments of refinement.

"The three supports of the arts and sciences: instruction given by teachers privileged and perfectly skilled; privileges conferred for the sake of the sciences or arts to those who are skilled in them; and rewards secured by law to men of science and artists for that which is regularly done by them according to injunction or agreement."

"Three things that cannot be cultivated or improved save in a social state: *agriculture*; the *privileged arts and sciences*; and regular peace."

"The three primary pursuits of a firm government: privileged trades; scientific knowledge; and agriculture: for from these arise all other pursuits useful to a state; and, as the secondary pursuits depend on the primary, it is a necessity of state to establish the primary ones in a privileged and regular manner."

"There are three national sessions, by privilege, in the island of Britain, [under the protection of the nation of the Cymry:] the session of the bards; which is the most ancient in dignity; the session of country and lord, that is to say a court of law, consisting of a general assembly of judges and constitutional assessors; and the session of union and maintenance, that is to say, a collective assembly of the nation, consisting of rulers, chiefs of clans, and men of wisdom, from country and district, (*or border country*), [according to the ordinances of civil community and laws, as affecting a country in relation to itself or in relation to a border country;] by and with the assent and consent

of country and country, ruler and ruler, and the agreement of privilege and privilege to act for the sake of peace and justice. And this shall bind all parties. No weapon is to appear drawn in these sessions, or within their limits, or during their continuance.

"There are three national sessions by privilege, to which are subject of right those who are interested as to protection, office, or dignity, or advantages accruing from trade or science, which are in the cognizance and jurisdiction of one or other of these sessions, and the subjection to them is of right, and due to the session whilst in deliberation: viz.—1. The session of the bards of the island of Britain, which has a judicial cognizance of every one who desires to profit by his talents in music, artificers' employment, or bardism; and all who attend the session are under its protection during the sitting, until its office and business are terminated. 2. The session of the king, or lord of the district (*shire*), and his assessors, judges, and barons; that is, every Cymro (*Cimmerian*), who is a proprietary of land—thus forming a court of justice and of law. 3. The session of general constitutional assembly; that is, a general assembly of country and its dependencies, to which the two preceding are amenable. For, though the bardic session be prior in dignity, and the parent of all science, yet the session of general constitutional assembly takes precedence by right of power and necessity for the regulation and establishment of justice, privilege, and protection, in the country, its dependencies, and annexed and separated territories, in alliance. And without this general constitutional assembly, the other two could possess neither privilege nor power. For this session of general determination of country and clan has three qualifications, that is to say, it consists of wisdom, the power, and the will of country and dependency, clan and united clan, in order to make, amend, and conform law and union; and to conform equity and privileges as to neighbouring countries, and territories in alliance, whether of borders or separate, whether of foreigner or Cimmerian, by common consent, so that in no part of the territories can it be withstood. This general session controuls all other right of determination and of power, law, or authority, so that none other is equal to it; and it was this general constitutional assembly which first conferred the privileges of the lord of district, and his territory, and of the session of bards. In fact, it is evident that no privilege can exist but by the respect paid to it [this court] by country and clan."

"There are three branches of erudition (*Uenoriaeth*) as to language. 1. That of interpretation of a court of law between a Cimmerian and a foreigner, who know no language in common. 2. Skill in portraying arms, laudable actions and marvellous occurrences, so that they who see (*the portraiture*) may understand

its signification : and such portrayer is called the Emblem Bard. And, 3. The knowledge of book and letter, and of reading and writing the Cimbric language correctly, and keeping book-memory of the three subjects of the records of the bards of Britain ; viz. pedigrees of rank by marriage, descent of estates, and actions and information worthy of record. He, whose occupation is that of either of these three branches of erudition, claims five free acres in right of his profession, exclusive of his right as a native Welshman, and is to attend the court of country and lord, and be obedient to the court, the judges, and the assessors, when court or session is lawfully held ; and, in remuneration for the information they afford, they are entitled, moreover, to free entertainment and presents by stipulation.

"There are three principal branches of mechanic employment: viz. smith's work, carpenter's work, and mason's work, and the three are of equal privilege ; and whoever is of either of these trades has a full right to five free acres, exclusive of his right as a native Cimmerian, and is to be at the will of the lord of the district to instruct the slaves of the king or the lord, or any of their vassals, as far as the law permits ; that is, under the obligation that no degree of the craft shall be granted to any of them but by consent of their lord proprietary and of the king."

There are three principal branches of household arts : cultivation of land ; management of the dairy ; and weaving. And it is the duty of the chief of the clan to enforce their being taught, and answer for their being so in court, and in place of worship, and at every assembly (*cyrch*) for worship."

"There are three city professions : medicine, merchandise, and navigation. Each of these has a peculiar city privilege, which privilege is by grant of lord of the district, with a security of the administration of justice, and is distinct from the privileges common to country and clan, for the security of regular commerce protected by justice.

"The privileges of cities are three. 1. That citizens shall not be compelled to serve in any office except such as are comprised in the right and within the limits of their citizenship. 2. A protection which shall secure strangers or foreigners who frequent the cities for commerce from imposition or injury. And, 3. That no privileged markets shall be held except in respectable cities.

"Three things that are not to be taken to a foreign country without permission of country and lord : *gold, books, and wheat.*"

"Three things that bar the rejection of a son by a clan : if the son be born in lawful bed, and reared for a year and a day without denial (*of his legitimacy*) ; if his nursing shall have been paid for, though he be the son of an harlot ; or if he be acknowledged by proclamation. After either of these things is done, the father cannot deny him."

" There are three kinds of heirs: a son by marriage with a native by descent; a natural son, acknowledged upon oath by the father, for the sake of heirs (but it is to be noted that a son, taken as such on the oath of the father, cannot claim rank); and an adopted son, who is the clan, when there is neither a legitimate nor natural, son."

" Three things that appertain to every man personally: inheritance, right and kind. Inheritance is according to the right (*to it*); and the right according to the kind; and kind is whether male or female, native or foreigner, young or old."

" The three reasons for making laws: to teach men to avoid what is unlawful; to prevent what is unlawfully attempted; and to punish unlawful acts, according to their culpability, and the demands of justice.

" The three excellencies of law: to prevent oppression; to punish evil deeds; and to assure a just retribution for what is unlawfully done; and thus to maintain justice and peace in general, in country and clan, by means of these three."

" Three indispensable requisites to a voter. 1. That he be a Cymro by descent, without default as to descent, total or partial in his pedigree. 2. That he be a complete man, (*of perfect use of his natural powers.*) 3. That he be the master of a family, that is, lawfully married, and having children by marriage. For that, without these, there is no family in the understanding of the law, and that for their sake, a man, who is master of a family, will avoid anything prejudicial to the rights or ties of society.

" Three things indispensably requisite to a chief of clan. 1. That he have perfect use of his natural powers. 2. That he be the eldest of those who have that use of them in his clan to the ninth degree of relationship. 3. That he be master of a family, having a wife and children by worthy marriage. Then, every other man of the clan shall be his man and his relation, and his word shall prevail over the word of every one else of his clan."

" Three pleas that are admissible for not obeying a summons to court or sessions. 1. Floods in rivers which have neither bridges or ferry boats. 2. Cry of the country to defend the borders against an incursion of the enemy, when the person is within hearing of the horns\*. 3. Unavoidable illness oppressing him."

---

\* " This has reference to the ancient custom of summoning the inhabitants together upon certain emergencies by the sound of trumpet or horn, and which was obviously of primitive origin. Accordingly, in the *Triodd y Chudau*, already referred to in these notes, the 'three trumpet notes or conventions' are stated to be 'the convention of a country by elders and heads of tribes, the horn of judicature, and the horn of battle and war'; and, in another Triad, 'the horn of harvest, the horn of pleadings, and the horn of worship,' are enumerated as the 'three horns of general convention.' It thus appears that the horn was employed on most public occasions

## TRIADS OF WISDOM.

I will now give you a few examples of the logical acumen of the pre-historic Cimmerians, as traditionally handed down the stream of time. The reflex of a nations soul is here.

"The three indispensables of wisdom; genius, science, and discrimination.

"The three stabilities of wisdom: what is right, beautiful, and possible.

"Three things will be obtained by wisdom: the good (things) of the world, mental comforts, and the love of God.

"In three things wisdom is apparent: genius, science, and demeanour.

"The three exertions of wisdom: to understand nature by genius, to perceive truth by studying it, and to cultivate love and peace.

"Three things in a man that make him wise and good: qualities, science and power.

"Three things with which wisdom cannot exist: inordinate desire, debauchery, and pride.

"Three things without which there can be no wisdom; generosity, abstinence, and virtue."

These examples, which I have culled at random out of the triad-books of history, bardism, theology, ethics, and jurisprudence, and so forth, will, I trust, be deemed sufficient to prove the nature and contents of these philosophic documents. "Although," says the *Cambro-Briton*, "all that now remains must have borne but a small proportion with those once in existence, 'their number is sufficient (to adopt the words of the estimable author of the 'Early History of the Cymry') to determine some essential circumstances as to the origin and history of the nation, and the real doctrines of the bards; and it is, so far, a pleasing reflection that a discovery is made of authorities that point out an origin in conformity with a general opinion, built upon the systems and ideas of the historians of other nations, without a knowledge of such records being possessed by the nation itself.'"

"Type of the wise, who soar, but never roam,

"True to the kindred points of heaven and home."

---

on which it was necessary to bring the people together, as, we believe, it was until lately in the 'gathering of the clans' among the Highlands of Scotland. And, with respect to the particular instance, in which the use of the horn is above noticed in the text, the *Triodd y Chudau* further describe it as one of the 'conventions of mutual compact,' in which the 'co-operation of every free native was required,' which will explain the reason why the attendance of a person on the 'cry of the country,' when within 'hearing of the horns,' was to be admitted as a plea for not obeying the summons of a court."



## LECTURE III.

## THE BEIRDD, OFYDDION, AND DERWYDDON.

---

"There are more things in heaven and earth, Horatio,  
 "Than are dreamt of in your philosophy."

---

DRUIDISM, as an institute of primæval ages, was the mighty lever of post-diluvian literature. It was the parent, framer, or nomenclator, as well as custodian, of Adamitic letters, as of letter-sounds—of symbols and of art. It was the precursor of Oriental and Western astronomy, metaphysics, and theogony, during the undocumental colossal epoch of a consecrated or covenanted cromlech—חֶרֶם לֵךְ, cherem-lech, that history quails to ponder over (chronologically) and define.

The archives or record-offices of this patriarchal teaching were lodged in the druidical tablets of the heart. From this indestructible, if not inexhaustible, fountain of knowledge emanated the elementary fibres of ideal life and heat to the mental sustenance of the body-corporate of humanity, surviving successive wrecks of tottering empires and of races.

These propositions, however startling they may appear to the warped prejudices of certain intelligences, will be found, I trust, during an earnest analysis of this profound question, to be as tenable of demonstration as are the primitive rocks of creation to the now uniformly agreed decision of the geologist, though the elements of realized deductions, *de naturâ rerum*, be but few, and out of sight as it were, in proportion to the other Noachidic revelations.

Certain inborn facts will gradually reveal themselves to our perceptive faculties, through the page of strife and density of unbelief, amid the rugged paths of life beyond the mystic grave of Ionic, Doric, or Pelasgic tribes, as will enable the eye of antique faith to scan and probe, as a prelude to our mighty theme τὰ ποιήματα τῶν ἀρχαίων τῶν τε μυθολογῶν καὶ τῶν ποιητῶν—not merely of our Cimmerian principles of philosophy, and other cognate doctrines standing out in bold relief, but of other extraneous imitations or happy admixtures of the same in distant east and west.

It is, of course, a matter of impossibility to summarily condense all the proofs and arguments in favor of one or other proposition in one or two ephemeral lectures, so as to satisfy the cravings of conviction, and erase the incredulities of foregone conclusions from the superfluous of the soul.

In the first place, therefore, let patriarchal druidism be responsible only for the development of its own modicum of a hitherto unrevealed truth, as far as the outer world is concerned. Let other subject-matters in their turn incur not the brunt and tug of self-defence hitherto-ignored, but put on the armour of justifiable aggression in defence of our maligned druidic lore and nation *in omni parte mundi*. Let each subject, then, proclaim a potent fact, long lost to mortal ken. Let each impress the stamp of truth—of truths beyond the scope or cavil of notions old or new, when preconceived by imaged errors of the past. Perverted repetitions of mythic or of classic ignorances and prejudices are not, *per se*, and cannot be, as such, in the all-detecting manifestations of nature, from within and from without, imputed objects or sources of infallibility to the antagonistic faith of philological, traditional, and antiquarian researches. The light of truth—of bardic Triad truth—though ever hovering off and on, as a plucked olive-dove, with its Taliesinian “tablet of device,” outside the barrier-clouds of ages, or darting to and fro, like meteoric fire, above, around the vapoured fumes of error based on loss of unrecorded proofs, cannot, dare not fail, e’en then, for ever, by reason of its own aerial impulse and force of natural law divine; nor can this heaven-born ray e’er nullify itself so far as not to pierce, some day or other, its fiery shafts of genial Adamitic warmth from outlets here and there, across the myths of cyclic fame, through rythmical quantities unknown or lost, or never solved if known, to Hebrew, Zend, Arabic, or Sanscrit elements of Cimmerian date, or thence to modern elements of Greece and Rome revealed, so as to prove, beyond the veil of mass condensed, its Eden mission from its source on high—its destined never-flagging hold of man and earth below, till solar rays of ‘Gwir yn erbyn byd’ shall be no more, and verify “Oes y byd i’r iaith Gymraeg.”

The Druidical Institute was composed of three orders, as Beirdd, Ofyddion, and Derwyddon—græcised by the Pythagorean school, by Strabo, by Diodorus Siculus, and by others of lesser note, into *Bapδοι, Ovares, και Δρυιδαι*—latinised by Ennius, Cæsar, and Pliny, into *Bardi, Vates et Druidæ*—anglicised into Bards, Ovates, and Druids.

## THE BARDS.

---

“There is a pleasure in poetic pains  
“Which only poets know.”

---

THE Greeks and Romans, though they partly agree in the nomenclature of the Triadic corps, as above given, yet do not all exactly coincide with the Cimbric prehistoric memorials as regards the number or the functions they appropriate to the classes or subdivisionary forms of the institute, but they all concur in the high order of instruction, attributed, more or less, to each according to their own conjectures or other unreliable sources of information. This partial conformity of designation is a sufficient guarantee, I apprehend, to establish in a candid mind the undoubted antiquity of their tenets, as well as the authenticity of their contents, be they what they may, in that respect, if it does no more.

Such being the case, I will allow the legal Triad of Dyfnwal Moelmud, a Cimmerian legislator who flourished some centuries before the Roman invasion, to vindicate the original functions and privileges of the order in its own emphatic declaration, before I adduce other corroborative evidence.

The seventy-first Triad, here translated, is taken from the archaiology of Cambria, and constitutes one only of the two hundred and twenty-four of the ‘Legal Classification’ which, since then, consecutive congresses of bards have here and there amplified so as to meet the contingencies of the occasion.

There are, says Dyfnwal Moelmud, one of the learned and accomplished kings of Ynys Prydain, three orders of the profession of Bardism :—

1.—The *Prif-fardd*, the Chief Bard, that is to say, a bard of full privilege (a *cowydd* or an associated fellow), who has acquired his degree and privilege of a bard of session, by regular instruction by an approved teacher. His office is to keep up a memory of *arts* and *sciences*, this being his duty as a bard regularly and fully instituted; and also to preserve the memory of that which concerns the country, as families, marriages, pedigrees (*arwyddion*), armorial bearings (emblems or banners), divisions of land, and the rights of the Cimbric territory or nation.

2.—The *Ovate* (*Ovydd*), whose degree is acquired in right of his possessing natural poetic genius or praiseworthy knowledge,

which he shall prove by the correctness of his answering, he being examined before regular and worthy congress of bards; or, where there is no such congress, by a lawful session, granted by the subjects of the clan-chief of the territory; or by twelve of the judges of the court; or, if this be not the custom, by twelve freeholders (*brawdwy*) of his court, who act as judges. Moreover, the knowledge gained by regular instruction is not to be required of the ovate to entitle him to his privilege, nor anything more than that his knowledge is well-founded. This is so well regulated for the maintenance of science, lest there should be a deficiency of regular teachers, and the arts and sciences depending upon memory and regular instruction should be lost; and, also, for further improvement of arts and sciences, by the addition of every new discovery approved by the learned and the wise, and confirmed as such by them; and, also, lest the advantage arising from the powers of natural genius and invention should be repressed.

3.—The Druid Bard, who must be a bard regularly instituted and graduated (*Bardd gorseddog* a *graddedig*), and of approved wisdom, and knowledge, and of elocution sufficient to express what his judgment and intelligence dictate. This office has its privilege by a free grant adjudged to him by the sense of a regular court of the clan, taken by ballot (*coelbren*). His duty is to give moral and religious instruction in the congress of bards, *in the palace, in the place of worship*, and in the family in which he has full privilege. Each of these has a just and lawful claim to five free acres in right of his profession, exclusive of what he is entitled to as a Cymro by birth. For the right by profession does not abrogate that by nature, nor the natural right the professional."

The particular duties of the three orders of bardism, enumerated in this triad are thus similarly described in the "Institutional Triad of Bardism":—

"The three orders of *Primitive Bards*: The *Presiding Bard*, or *Primitive Bard Positive*, according to the rights, voice, and usage of the bardic conventions, whose office it is to superintend and regulate; the *Ovate*, according to poetical genius, exertion, and contingency, whose province it is to act from the impulse of poetical inspiration; and the *Druid*, according to the *reason, nature, and necessity* of things, whose duty it is to *instruct*."

It will now be my duty to analyse each term according to the definitions of subsequent bardic congresses, as well as the universally accepted interpretation of the same by the nation of the Cimbri learned in the laws of bardism and general literature.

The term *bardd*, then, signifies, priest, philosopher, or teacher,

as well as bard or poet. It were a work of supererogation in me to bring forward a hundredth part of passages found in the different books of triads, to illustrate the verification of each quality in *proprio ordine nominum*. Such a process would tax your patience and indulgence far too much. Let sceptics *study* these matchless antiquarian germs of thought and purity of diction in the Adamitic vernacular. Suffice it, however, to adduce the following as examples of another order of triads, to open the eyes of the world as to the imputed gross ignorance, immoral practices, and barbarian practises of the ancient pre-Roman Cimmerians:—

1.—The three primary privileges of the bards of the Isle of Britain: Maintenance wherever they go; that no naked weapon be borne in their presence; and that their testimony be preferred to that of all others.

2.—The three ultimate objects of bardism: To reform morals and customs; to secure peace; and praise everything that is good and excellent.

3.—Three things forbidden to a bard: immorality; satire; and the bearing of arms. (Dwyn anfafl, dwyn anfoes, a dwyn arvau.)

4.—The three modes of instruction used by the bards of the Isle of Britain: The instruction of voice, song, and usage, by means of convention (or congress).

5.—The three delights of the bards of the Isle of Britain: The *prosperity of science*; the reformation of manners; and the triumph of peace over devastation and pillage.

6.—The three splendid honors of the bards of the Isle of Britain: The triumph of learning over ignorance; the triumph of reason over irrationality; and the triumph of peace over depredation and plunder.

7.—The three attributes of the bards of the Isle of Britain: To make truth manifest, and to diffuse the knowledge of it; to perpetuate the praise of all that is right; and to prevail with peace over disorder and violence.

8.—The three necessary but reluctant duties of the bards of the Isle of Britain: Secresy, for the sake of peace and the public good; invective lamentation demanded by justice; and the unsheathing of the sword against the lawless and the predatory.

Again, the book of the 'Institutional Triads' confirms the seventy-first triad "as to the particular duties of the three orders" as follows:—

"The three orders of primitive bards: The Presiding Bard, or Primitive Bard Positive, according to the rights, voice, and

usage of the bardic conventions, whose office it is to *superintend* and regulate; the Ovate, according to poetical genius, exertion and contingency, whose province it is to *act from the impulse of poetical inspiration*; and the Druid, according to *reason, nature, and necessity of things*, whose duty it is to instruct."

Again, among the 'Constitutions and Ordinances of Bards and Minstrels," I find the order of bards classified with the appropriate duties and regulations of poets and musicians, according to their respective degrees, as *Dyscybl Yspas*, *Dyscybl Dyscyblaidd* and *Dyscybl Pencerdidd*, who, as Probationary Pupil, a Disciplined Pupil, and a Master Pupil, appear to have been the three classes of graduates, immediately following the *Pencerdd* or Chief Bard, though the order is here inverted. As such they had the liberty to itinerate for the purpose of obtaining gratuities. The term *Dyscybl*, the root of *disco* and *discipulus* is derived from *dysg*, learning, and *cabol*, polished, bright.

Further on in Section 9, I discover another redistribution of the bardic order into "four graduated and four frivolous."

The four kinds of graduated bards and minstrels are:—

- I.—Poets or bards, who wore the band of their order, and who, when graduated, are intitled,
  - 1.—A Primary Bard
  - 2.—A Didactic or Teaching Bard
  - 3.—A Herald Bard;
- II.—Harpers (Telinorion);
- III.—Performers of the *Crwth*, with *many* strings
- IV.—Vocalists (*Dadgeiniaid*).

The four kinds of "frivolous" are:—

- I.—The Piper
- II.—The Juggler
- III.—The Drummer
- IV.—The Fiddler, or player on the *crwth* with *three* strings.—  
Hence the bard *Iorwerth* accompanying the sounds of the melodious harp with those of the gut-breaking *crwth* or crowd of 'willow,' sings—

Tra fu'r prif-feirdd, hardd weision cerddiawn  
Cyflawn o dri-ddawn ymadroddion  
Nid ef a berchid berchyll son debyg  
Grwth helyg terig tôr goluddion;

or—

In the days of the high primary bards, the fine ministers of song,  
Impregnated with the three gifts of eloquence,  
No honour was allowed to what resembles the noise of pigs,  
'The dirty gut-breaking *crwth* of willow.

The *crwth*, or *crotta Britannica*, is mentioned by Venantius Fortunatus, in A. D. 609. The *crwth* signifies 'anything bulging or protuberant.'

Romanus lyrâ, plaudit tibi Barbarus harpa  
Græcus Achilliaca—*crotta Britanna canit.*

"These bardic regulations (modified from age to age to the requirements of national congresses) continued," says the Cambro Briton, "to have an influence on Cimbrie poetry until the death Dafydd ap Gruffydd, in the year 1283, when the institution of bardism was dissolved, after which the poetry of Cambria, by indulging in the flights and the romances of fiction, assumed a character more resembling that of other countries than it had previously known."

Let us now cast a serious glance to Greece and Rome and ascertain whether the druid bards had a literary—a civilised reputation before the Volusian legend as reconnoitringly forged on Cæsar's version by the expurgating mutilations of a Scaliger, who knew as much of the Asiatic history—the prehistoric Cimmerii of Ynys Prydain *in omni vel ullâ re*, as he did of the inhabitants of the solar system, or of the man in the moon. If he did, he either ignored the magnitude of the idea or misconceived its national bearings.

Several writers, both Hellenic and Roman, bear unequivocal testimony to this point. Hyperborean ideas, though not systematised or defined, were not ignored and nullified by Hecataeus, Herodotus, Festus Avienus, Ennius, Diodorus, Strabo, Pomponius Mela, Virgil, Pliny, Suetonius, and Possedonius, *cum multis aliis*, or Cæsar when rightly interpreted, without certain references to their poetic effusions, their doctrines of philosophy, or their metaphysical or astronomical attainments, and so forth, as well as to the civilised condition of the Britannie entertainers of Asiatic and European visitors, in the days of Ezekiel, the prophet of Israel.

Lucan, who flourished between 38 and 65 A. D., alludes to the doctrine of the Metempsychosis, as chanted by the bards.

Vos quoque, qui fortes animas belloque peremptas  
Laudibus in longum Vates diffunditis cævum  
Plurima securi fudistis carmina Bardi.

Ammianus Marcellinus, in accord with preceding centuries, draws our attention to another important fact, that the *Bardi cum dulcibus lyrâ modulis cantârunt*. The bards sang of the exploits of valiant heroes and nobles of the land "in sweet tunes adapted to the melting notes of the melodious harp."

## THE OYVDDION OR VATES.

---

"How charming is divine philosophy  
 "Not harsh, and crabbed, as dull fools suppose,  
 "But musical as is Apollo's lute  
 "Where no crude surfeit reigns."

---

THE second order must now engage our attention.

The term *ofydd* or *ovydd* is derived from *ov* or *of*, atoms, and *ydd*, 'what is clear and transparent,' and is thus explained in Owen's Dictionary, as "persons initiated into first principles or elements, a scientific personage, a natural philosopher, a teacher of science, the name for a member of the scientific class in the bardic system; in short an Ovate." This form or root was the convertible element of Vates=Ovyd=Ovidius.

Ennius, one of the earliest writers of pure or readable latinity, who flourished about 515 A. U. C., *i. e.*, between 239 and and 169 B. C., confirms this interpretation as identical with an early Latian or Roman poet. He could have no difficulty as to its primeval Umbrian or Sabine definition, since he undertook to write, in his 'Annales,' the earliest history of Latium and its bordering territories, abounding in different tongues and saturnian druidical metres.

"Scriptere *alii* rem  
 "Versibu' quos olim fauni vatesque canebant  
 "Quum neque musarum scopulos quisquam superarat,  
 "Nec dicti studiosus erat."

The Umbri, to make a slight digression into primeval Italy, preceded, it is computed by about 300 years, the victorious incursions of the Etrusci into their own territories. The Umbri and Sabini coalesced with the inhabitants of Latium about a century and a half, more or less, after the foundation of the city of Rome, and combinedly laid the basis of the future Latin from this forced amalgamation of tongues foreign to each other. The absence of the C in Umbri is a doctrine so well known to scholars that it requires no other comment than the citation of the following examples, which must for the present satisfy both doubt and curiosity:—*Aia* for *Taia*, *ων* for *κων*, *Elia* for *Velia*, *ocles* for *ocles*, *aulon* for *caulon*, and so forth.

Among this branch of the Cimmerian race would, therefore, be found, besides the learned ovyddion, another inferior class of minstrels, equivalent probably to the "frivolous pipers or fiddlers"



of the other branch, and termed *Ffawyn-au*—*Bawyn-au*—*Fawn-i*—*Faun-i*, ‘dirty strolling fellows,’ or minstrels who went about singing for similar gratuities, in contradistinction to the honorable position and acquirements of either Gaulic or Britannic bardi and vates.

Hear what Scaliger and Lord Macaulay, the Arcades Ambo of ancient lore, intimate about fawns, bards, and vates of Umbria:—

“Scaliger, in a note on Varro (*de lingua Latina*), suggests, with great ingenuity, [I quote Lord Macaulay,] that the Fawns, who were represented by the superstition of later ages as a race of monsters, half gods and half brutes, may *really* have been a class of *men* who exercised, in Latium, at a very remote period, the same function which belonged to the magians in Persia and to the bards in Gaul.” Scaliger and Lord Macaulay, if we take the above as truth-suspecting samples of their historic wisdom, knew as much about druidic-bardic distinctions of the Cimmerian race as the Chinese know of the value to be placed on the wreckless expurgation of the one, or on the validity of the history of the other.

Further on, however, he is compelled to admit that Cato the Censor, who also lived in the days of the second Punic war, mentions this lost literature (of the prehistoric vates) in his lost work on the antiquities of his country. Many years before his time there were ballads in praise of illustrious men, and these ballads it was the fashion for the guests at banquets to sing in turn while the piper played. “Would,” exclaims Cicero, “that we had the old ballads of which Cato speaks.” Again, he mournfully asks—

“Quid? nostri veteres ubi sunt?  
“Quos olim fauni vatesque caneant.”

I contend that those lost verses of which Cicero and others speak, formed part of Umbric and early Latin literature, and would have been understood by their cognate Cimmerians of Ynys Prydain for divers reasons to be hereafter explained.

But, in the mean time, I find it incumbent on me to select a few expressions from this Cimmerian district, so as to test the validity of my bare assertions in regard to *doctrines* about to be broached, as well as to confound the impotency of a mere flippant denial of a scholastic sceptic—compact in his own little nutshell, plucked from the tree of ages and lying dormant at his feet.

I purport adopting a similar analysing process with Hebrew and other cognate dialects, which cannot be so patent to the world at large, in connection with my base of ovation operations.

But, at present, in addition to the *hundreds of terms* which will be found scattered on my page, I ask my opponent, whoever he

may be, what are the *roots* and *primary interpretations* of the following Umbric mixed expressions. I warn him that I will not take as solved a word, though similar in sound and sense in Latin and Greek, without a definite root in either, as, for instance, *Deus* or *Δευς*, *schola* or *σκολη*, *mola* or *μυλη*, which I consider a mere shuffling of the question, unless the Greek term does really present a tangible *natural* meaning of its own. I want to know why they were called *σκολη*, *μυλη*, and not *κυλη*, *γυλη*, *ευλη*, and so forth. These terms I have merely taken at hazard as examples.

Now, then, I ask, what are the direct and primary roots of *agnus*, *arcus*, *arma*, *asdula*, *avernus*—*carrea*, *caterva*, *cuneus*, *clypeus*, *elementum*, *facultas*, *frænum*, *garrio*, *gens*, *gladius*, *gnosco*, *jaculum*, *lares*, *lorica*, *mactus*, *menavia*, *meistreis*, *moneta*—*nuceria*, *oleum*, *Padus*, *penates*, *petorrita*, *populus*, *pretium*, *pruina*, *schola*—*testis*, *Tiora*, *Trebula*, *verus*, *Velinus*, *vulgus*, which, now, are enough, as samples, to prove, not merely the closest possible affinity of the early Umbric with our own Cimmerian tongue, but also to demonstrate that the natural key to their proper logical solution is to be found simply and solely in Cimmerian principles of acoustic philology.

I will, for the present, briefly analyse one or two, and leave these and others for a more enlarged exposition in my lecture on our Adamitic language:—

*Padus*=*padwys*=*padwy*=*padoas*=*padoa*, in fact, the River Po.

It is derived from *pād* (*pa-ad*) ‘what tends to proceed,’ and *wys* or *wy*, water. This stream, as we are informed by Polybius and Livy, (the one about 150 B. C., the other about 50 years B. C.) was called *Padoas* and *Padoa*.

*Nuceria*, or *Nocera*, or *Nu-cer(ia)*=*new-caer* from *caer*, or *car*, a wall, a fort, a city; plural, *ceirau* or *ceirae*, ‘the new city’—*i. e.*, the *nu* or *new* being the contraction of *new-id*, or *newydd*=*nov-us* or *new*.

*Tiora*, from *ti* or *ty*, a house, and *eira*, snow—the root of *ora*, cold; *oraf*, most cold. This residence of Matyn was situated on the summit of the Sabine mountains.

*Privernum*, from *pri* or *prif*, primitive, and *guern*, alder-wood; as, *Ti-fernum*=*Ty-wern*, a wood-house, &c. The laws of mutation are sufficiently understood by cosmopolitan scholars, so that I need not recapitulate them here.

*Caterva Umbrica*. The latter has a similar root to *Cimbrica*, already explained.—*Caterva*. Now let *terva*, though not sanctioned by the dictionary before me, have its equivalent in *turba*, and that, if you will, in *τυρβη*. What then is the root, if any, of either of them? and, if the root be found, what becomes of the unfortunate *ca*, which we Cimmerians cannot allow to remain neutral or dormant, as is the case with more than half of terms derived by classic schools—

who seize a supposed arm or leg and leave the body uncared for, or who lay hold of the body and reject the arms. Colate examples given to the world: the prefix *ca* or *cat* formed a part of the term for some purpose or other, when originally framed; so also did the suffix *va* or *fa* belong to the body corporate in some capacity or other, and, as such, must have participated in the blessings of the whole term.

It must not, however, be imagined that the doctrine of terminals in a, er, um, us, whether of nouns or adjectives, as well as the formation of tenses, or other rejectable forms of necessary elongation, are not to be adhered to under certain restrictions in this inquiry after roots. With this understanding, let us return to *caterva*.

Now, *tyrva* or *terva*, Cimmericè, signifies a multitude, a host. But how had it this meaning?—from *twrf*, a crowd noise, a multitudinous stir or turmoil; and *twrf*, again, from *twr*, a heap, accumulation, a crowd, a mass of people; and *fa*, a place. *Caterva*, then, implies, ‘a troop of defence,” and *cat-terva*, ‘an army in line of battle.’ From this union *tyrva* with its prefix element of *ca*, a ‘holding,’ or with its other element of *cād*, from its primary root of *ca-ad*, a striving, a battle. Moreover, *cattyryva*, in ancient druidical enumeration, represented the number of 100,000, as the Hebrew *Elef* did that of 1000.

*Popul (us)* or *popol-us*=*pupel* or *popel* Umbricè=*pobl* (*pobol-pobawl*) Cimbricè is derived from *pob* or *pawb*, each, every, i.e. everybody, the generality of people, all persons, and *ol* or *oll*, the whole; or from *hawl*, a claim, a privilege, a demand.

This idea is beautifully conveyed even by a modern bard, in ‘*Bibl i bawb o Bobl y byd*,’ literally, ‘a rolled book to all of the people of the world.’ The root of *βίβλος* is from *bi*, ‘it will be,’ and *bwl*, interpreted as ‘*corph neu rhol crwn* a cheuol, ‘a body or roll, round and shut.’ Let us put the case hypothetically: Certain boisterous or aggrieved inhabitants of any newly-established community would, I imagine, lay claim to certain rights or immunities withheld from them by the ruling powers, whether justly or unjustly, as, for instance, the *jura justa vel injusta*, as inhabitants or citizens of a city, say Rome, or as claimants of certain institutional privileges attached to *pob-ol* Rhyfeinig or *populus Romanus*; just as modern *communists*, chartists, and other demagogues, calling themselves, *par excellence*, the *people*, will insist upon giving the *oll*, the whole, or property in general, to *pob-un*, i.e., to everybody, or upon claiming certain privileges beneficial or otherwise to all, by means of some chart or bill or enactment, as the only rational panacea for the commonwealth, in the sense of ‘people, the *whole people*, and nothing but the people.’ But, perhaps, it would be better, though I detect several Cimmerian expressions, as *swa*, *pod*, *meistreis*, *cum multis alliis* in garbled Latin

fragments of antiquity, and equivalent to our *os y, peth, meistread,* i. e., 'if the, anything, masters,' &c., to select, *gratia exempli*, some old Umbrian or Oscan verb which was either lost, unknown, or, accidentally I will say, un-employed by Roman invaders and Latin writers of that period, to settle this question more decisively. Such a verb will be found in *fust*, and translated *fuert* by grammarians on an uncertain context conjecture.

The letters B and F are mutable and indiscriminately used in Cimbric conversation, according to euphony of expression. The double form of the perfect indefinite 'I have been' is as follows :

- Sing.*—1. Bum ; fuais : I was ; or, I have been  
 2. Buost ; fuiast  
 3. Bu, buodd ; fues, fuest, *fúst*

- Plur.*—1. Buom ; fuasom : We were ; or, we have been  
 2. Buoch ; fuasoch  
 3. Buont ; fuant, or fuasant.

I have thus deviated so far from our ovatian course in order to show you that Cimmericians can, under all circumstances, maintain a tolerably good, if not a better, understanding than any learned un-Celtic element whatever, with the old primeval roots of early and later latinity—not to say anything, at present, of the languages of Greece, Palestine, Chaldaea, India, and the world. What then? *Audite et judicate!*—

In all sober consciousness, did not the Umbrian vates or ofyddion of primeval Italy, or those of Hellas and the east, communicate something more tangible, more philosophic, more doctrinal to succeeding generations than the bare enunciation of general terms—than a simple enumeration of druidical classifications? Else, how are we to account for the lucid statements respecting the internal developments of druidical institutions that are to be found in classic records? yea, more, not unknown to "the man of Uz, whose name was Job," as I will prove bye-and-bye, from the Hebrew text.

Strabo, in his observations of western Europe, seems to have been conversant with the contents of certain druidical triads, as is evident from the following remarks respecting the incorporated order of druidism. Was this information acquired? or communicated? Was this order of instruction compatible with a condition of a people steeped in alleged barbarism?

"Παρ' ἀπασι δε και επιπαν τρια φυλα των τιμωμενων διαφοροντες εστι βαρδοι, τε και ονατες, και δρυιдай. Βαρδοι μεν υμνηται και ποιηται ονατες δε ιεροποιοι και φυσιολογοι δρυιдай, τε προς τη φυσιολογια την ηθικην φιλοσοφιαν ασκουσιν."

"But among all these there are three classes of men who are still held in especial honor, bards, ovates, and druids. The bards

are singers and poets; the ovates, sacred ministers and natural philosophers; the druids to physiology and the study of moral philosophy."

Did the author of the New Zealand legendary lore and his normal admiring class of Sandwichianæ, *vel Pacificæ noctes* (I wont insult the Arabianæ), procure manuscript copies of a Maori natural and moral philosophy from a Tamehameha, or of a lecture on astronomy, from the ballads of an Ialoff, chanting the victories of a Damel over the tyrant of Toota Torra; or was the sterling comparison acquired from the researches of a Cook, a Wakefield, or a Selwyn, and collated so as to complete his anti-podean antithetical resemblances of idealised character. If such doctrinal lectures, with other prominent indications of civilization, be published for general circulation, I accept the comparison with pride and thankfulness for the sake of humanity, if not, I hurl the impotent, unmeaning *elegantie sententiarum* to the four winds of heaven, and to the brains that gave them birth, or to the cheers that echo them afar, as mental food unworthy of a virile age—Augustan if you will—as chaff or learned dross, to catch applause, beguile and 'lead astray from home' the youthful mind untilled, unversed in ancient tomes of flat denial and unrebutting charge.

Allowing such *anti-historical* cavillers time for reflection, if not for repentance, I now proceed to examine the institutional phase of the third class, namely, the Druids, "notre Ecole, qui, pendant des siècles entiers, était des arts et des sciences le modèle et l'appui presque unique."

---

## THE DERWYDDON OR DRUIDS.

---

"I see the *light*, and I hear the *sound* :

"I'll sail on the flood of the tempest dark,

"With the calm within and the light around

"Which makes *night day* ;

"And thou, when the gloom is deep and stark,

"Look from the dull earth, slumber bound,

"My moon-like flight thou then may'st mark

"On high, *far away*."

---

THE term *derwydd* is derived from *derw*, an oak (from the elements *de*, separation, and *rhw*, 'what grows out of'), and *ydd*, a masculine terminal implying action or volition. Some, as Pliny

and Salmatius, would anti-chronologically derive it from *δρυς*; whereas, Picard, similarly imbued, imagines it to have sprung from Drius or Dryius, the fifth king of Gaul. The Teutonic school, as if by magic spell, force it from the Saxon root of *dry*, a magician, a term of a comparatively modern coinage. The Jewish doctors, probably from ocular or acoustic experience of the order, derive it from דרש, or *darash*, as, one 'employed in study and contemplation.' Does not this Hebrew etymology, even on this assumption of posterior date, convey something more than a conjecture that the Hebrew and Cimmerian languages could not have been, at some pre-historic period, strangers to the internal economy of each other? or that the elements of each other were not unattainable and not misunderstood by Noachidic or prepolytheistic druids and priests, and the generations of a Terach? Be this as it may, the oak was immemorably dedicated to *Iau* (or *Jah*, or, more phonetically correct, *Yah*, as *Yehovah*, not *Jehovah*), as *glans Chaonii patris*, and was ever regarded as a peculiar gift or emanation sent from heaven itself, in order to celebrate his religious rites with no other canopy than that of its own sacred foliage and the azure heaven above.

De cœlo tacitas memini predicere quercus.

It received an additional air of veneration in its connection with the awyrbren or misletoe, when clinging to its majestic and shady branches.

"Ad viscum druidæ, druidæ clamare solebant."

"Run, druids, to the misletoe, the druids used to cry."

Ancient records state, that, whenever the misletoe reached the upper branches of the ilex, a druid, *dressed in white linen garments*, would ascend the tree, and cut it with a *gold reaping-hook* (*a'i thorri a chryman aur*), and drop it carefully into a species of *sach*, a *sagum* or woollen mantle that was spread round the trunk by officiating priests, to prevent the misletoe from touching the ground. Virgil also alludes to the *viscus* in connection with the oak—

"Quale solet silvis brumali frigore viscum

"Fronde virere novâ, quod non sua seminat arbor

"Et croceo fætu teretes, circumdare truncos,

"Talis erat species auri frondentis opacâ

"Ilice, sic leni crepitabat bractea vento."

Let us now, my friends,

"Expatiate free o'er all this scene of man,

"A mighty maze! but not without a plan."

The united talents of these Cimmerian and learned orders formed the first Hyperborean institute or philosophical society on

record, and was the venerable parent of all the Royal and British universities, colleges, or societies of Prydain and the world at large. No university, however egotistic its views may now be, need be ashamed of, or deny, the primeval teaching of its unknown and venerable parent.

The institute had its *penderwydd* or *pontifex maximus*, elected out of the body corporate, or college of cardinals so to speak, and held in reverential esteem throughout the length and breadth of druidism, for his pre-eminent worthiness—*excellit dignitate*—and his presidential dignity, as admitted even by Cæsar in the following passage:—

“Autem omnibus his druidibus unus præest, qui habet summam auctoritatem inter eos.” “But over all these druids one presides, who holds the chief authority over them.”

It had also its vice-presidents and other officers, en rôle, of distinguished merit, elected by suffrage, ‘adleguntur suffragio druidum.’ In those days they gave merit its due. No forced, or squeezing patronage to clan, or kin, or creed was there. No favour under the sun was there, as in the Ecole Polytechnique of modern France, and in our own Eisteddfodau!!

Questions of deep import were discussed and adjudicated in these prehistoric literary reunions. Treasure them in your memories. Amongst them would be found, according to Diodorus Siculus and Cæsar: “Professors of different sciences, as that of astronomy, augury or astrology, geography, moral philosophy, ethics and divine disquisitions, lyric poetry, and musical compositions.” What more do modern professorial curricula insist upon?

Of this learned assembly Pomponius Mela thus writes: “They profess to know the magnitude and figure of the earth and of the universe; the motion of the firmament and fixed stars; also that they have their own school of eloquence and professors of philosophy.” Think of Cambridge, Greenwich, and their troiau!

The same author also appears to be acquainted with the contents of some of the *triads*, for, in reference to the institute, he confirms the doctrine of the pre-existence and immortality of the soul inculcated by them in their schools to the ‘*vast numbers*’ of Cimbrian or European youths who used to resort to them for doctrine and discipline, “ut forent ad bella meliores, æternas esse animas vitamque alteram ad manes.” Contrast the tenets of Greece and Rome.

Taliesin, a most illustrious ‘fellow’ or ovate of this order, corroborates the external testimony of the outer world with regard to the doctrine of the metempsychosis, in the following allegorical, or symbolical, yet mysterious, passage:—

"Bum yn lliaws *rhith*  
 "Cyn bum dysgyfrith  
 "Bum Cleddyf Culfrith  
 "Credaf pan writh  
 "Bum deigr yn awyr  
 "Bum Serwau syr."

In this religious and astronomical formula, reference is distinctly made to the *rhith* or *roth*, form, or sign, *i. e.*, the mutable guise, or external instability of the *enaid*, or anima, as having been a domiciled or zodiacal guest in various bodies, whether theogonic or heroogonic, whether celestial or terrestrial, whether human or or animal in its symbolism.

The *lux alma vitæ*—the genial spark of life, had represented, during this oft-recurring state of transmigration, varied *signs*, or forms of intelligencies or of brute force. At one time that of a legislator, as *dysgyfrith*; at another that of a warrior or hunter with a sword in his hand, as *cleddyf culfrith*, as a measure of deified recompense for the display of certain patriotic achievements or warlike virtues. Sometimes even that of an 'aerial, tearful emotion,' as *deigr yn awyr*; at others that of an astronomer, as *serwau syr*. This floating essence of humanity would float along the 'Rhodle Huan poeth,' or 'Huan's scorching path,' (Huan being the bardic symbol of the *haul*, (from *hau*, to strew, and *wl*, what is fine and subtle,) the root of *ηλιος*, sol, or *Phaeton* (the latter possibly borrowed from Huan's epithet of *poeth*, or *phoeth*), on either side of 'Caer Gwiddon ffaeth y nef,' or 'heaven's luxuriant milky way.' Here the 'via lactea' is represented as a formation of *gwiddon*, or 'rotted and mited particles' among the *Serwau Syr*, the '*stellas ardentes*,' or 'brilliant stars' in the atmospheric *ethers*, beyond 'y gyfan-drefn heulog,' or solar system, whether of an Orion or *Oroian* in aerial space *above*, or of a *Dolffwn* in the depths of oceanic life *below*.

"There is none like unto Al, O Jeshurun!  
 "He bestrideth the heavens for thy help,  
 "And for His own triumph '*the atmospheric ethers*.'"  
*Deut. xxxiii, 26.*

The expression 'bum deigr yn awyr,' *fui lacryma in aura*, seems also to indicate another doctrine which the world would scarcely expect to discover in druidical or paganistic tenets, and which subsequently constituted a part of the Pelasgic creed, namely, the doctrine of contrition and its consequent reward among the starry signs of heaven, as a 'being living in heaven in human form, a theogonic being.'

According to the opinion of a Greek historian, "tears shed in secret were deemed solemn acts of religion, as sincere evidences of contrition to appease the anger of heaven." In connection with this idea let us compare the Hebrew lament, "O that mine



eyes were a fountain of tears," with the Cimmerian '*deigr yn awyr*,' and the Sophoclesian *πηγη δακρυων*, the fons lacrymarum, or fountain of tears. This view is also contained in the evangelist, who, when in reference to "afflictions falling on man," states that they were not necessarily regarded as evils, for by suffering the soul was considered as "purified, chastened, and endowed with wisdom." 'Sweet are the uses of adversity:' akin to this is the Greek proverb of *παθημα τα μαθηματα*. Hence the Cimmerian philosophical expression, 'Poenau deigrnonl disgleirdeb y naf,' or *pænæ lachrymosæ splendoris in cœlis*, in other words, human toils, watered with tears, must be gone through below, prior to a *transmigratory development of a brilliant career in the ether above*.

These ideas require further elucidation by way of comment. Muller, while discussing the question of astronomical mythi, says "that the most ancient poet extant mentions merely the following constellations (which term, however, must not be understood to denote actual figures with definite outlines), viz:—the Pleiades, the Hyades, the Mighty Orion, the Bear of Wain, together with Bootes, and, lastly, the Dog of Orion. He does not appear to have known any others; and Hesiod, also, who had so frequent opportunities of naming stars, never alludes to any but these."

Let us not forget in this astronomical calculation the following chronological data, for the question involved is of the utmost importance. Be it, then, understood that Job, "the most ancient poet extant," who mentions these constellations as being, even in his day, a very old astronomical nomenclature, flourished about one thousand five hundred and twenty years before Christ, *i. e.*, say, according to Tytler's chronological table, nine hundred and fifty-eight years *before* the alleged introduction of letters into Greece by Cadmus; or about five hundred years before the birth of Hesiod, or of Homer; or nine hundred and eighty-two years before their first astronomer, Thales; and, consequently, *prior* to the formation of any literature which could as such have naturally and logically embodied any Achean, Doric, or Ionic scientific knowledge of the heavens.

Muller then goes on to insinuate, on the conjectural authority of *posterior ages*, that the *Pleiades* were doubtless resolvable into the *ship stars* (simply, I presume, from the correct or incorrect root of *πλειν*, to swim, or sail, which he assigns them), and that "in ancient (how ancient?) Greece the season of navigation commenced with their rising and closed with their setting." [Did not the Pleiades receive their name centuries prior to the season of this quasi posthumous *πλειν*, or Greek *navigations*?] He afterwards describes the Peloponnesian legends ascribed to each of

the Pleiades, as "virgins who had lived on earth and were afterwards placed in the stars." And again he adds, on the authority of Ovid's *Fasti*, that "the Hyades were the rain-stars."

'The most ancient poet extant' will, I doubt not, be our best guide and interpreter. What does Job, the sacred penman, dictate to our judgment? Let him state his own version, either in his own Hebrew, in that of the Septuagint, the vulgate, or in our authorised version, according to the curiosity of mankind.

"Canst thou bind the sweet influences of Pleiades, or loose the bonds of Orion? Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons? Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?" as some astronomers, probably of preceding eras, had boasted of having done, without divine light.

"The Pleiades, or seven stars, were, according to the mythi of Greece, as deduced by Volcker, the seven historic daughters of Atlas, the never-resting adventurous mariner, and served him as a guide in the ocean."

Though conscious of navigating through a mass of contradictory evidence, I still persist in hoisting my sail with a view of being wafted into some secure haven or other wherein I might glean some information that can and will withstand the tidal shocks of ages, and expose to mid-day view the everlasting wear and tear of my Cimmerian bark.

My port is the Hebrew text. Accordingly, כִּמָּה, or *Cimah*, is the term translated *πλειάδες* by the Septuagint, and when cognately resolved into its own primary elements as astronomically propounded by druidical nomenclature, resolves itself into *cenaw*, 'a cub of a bear,' having its root in *ci*, a dog or *cwn*, and *mah*, or *ma*, a place, location. Hence, possibly, arose the expression *κων* of Orion=Cimmericè, *Oraian*, 'jubilation, joy:' as the joyful day on which the early inhabitants, either of Ur in Chaldea, or of Hyria, or Uria in Bœotia, periodically began the dog-chase, and jubilantly "worshipped the gigantic Orion with his brazen or bronzed club, as their ancient hero, or rather god of war and of the chase."

In the Phœnician and la Bearla feni of Ireland the term '*cam ceacta*' corresponds with the Arctos, or seven stars which roll about the pole, and is derived, according to Schindler, from כִּמָּה, *cimah*, and כִּוְכַב, *cochaf* (stella Mercurius. plur. *cocauth*), also that the Hebrew חֻמָּה, *chamah*, heat, or sol, has its root therein.

Let us *compare dates* and notes of antiquity. Let Muller decide, though unconsciously, respecting the adaptation of Cimmerian discoveries to the usages of Greece—how long *after* Cadmus I care not. "The *κων* of Orion is a lucky combination of ante-Homeric times, by which a *dog* already stationed in the sky was brought into connection with Orion, the god of hunting; so

that, when the *bear* was viewed as the hunting animal, a mighty chase, which was afterwards developed still more, swept over the entire heavens. The *bright star* which the *Greeks* called *κων*, and the *Romans* *canicula*, is, with the exception of the sun and moon, the only one, so far as I can discover, that occupied an important rank in the worship of the Greeks. It makes its appearance, according to Homer, in the *συνωσα* the season which ripens the fruit of trees, (on the 27th day of the *καρκιν-ος* or *cogwrn*, according to Euctemon and Eudoxus), and emerging from the bath of the ocean, it beams with piercing brilliancy and sends parching heat to afflicted man."

Moreover, the term Orion is represented in Hebrew by כסיל, *cesil*, or *cesail*, hope, arm-pit, foundation. Here, then, the *constellation* denotes a part of an actual figure, with definite outlines, that would, perhaps, I trow, have satisfied the un-Celtic researches of a Muller and his school.

Again, the fable of *Εως*, or *Eos*, 'daylight,' loving and carrying Orion, has lost, in the acoustic confusion of plagiarised terms, its own Cimmerian and traditional interpretation, as incorporated in the prehistoric bardic, or prosaic '*hanesion*' of antiquity.

What? I ask every poet, philosopher, and admirer of *nature*, what can be more beautiful to the lover of the sublime than the bardic version of the fragmental and traditional *mabinogion* of antiquity, when the *eos*, or nightingale, is silently encouraged by '*caifan y ser*' the star-like congress grouped, (the Kiun, or Kaivan of Persia, answering to the Cimmerian Sateyrn, or Oroian), to warble forth its inimitable notes of praise and *Oraian*, i. e., *jubilation*, to the long-expectant, yet forthcoming, *gwawr-ddydd*, or *brilliant dawn of a day*, which is, en passant, the natural source and interpretation of the *aurora*? How so?

This Umbric, or Cimmerian, term is derived from *aura*, brilliancy, having its root in *air*, a gleam of light, hence the Hebrew אור, or *air* 'a luminous substance,' and להאיר, to shine, glow, &c., and *awr*, a portion of time, an hour. Those who go on an etymological expedition to *aura*, or *avpa*, a Latin or a Grecian breeze, will find themselves nocturnized, dazzled, and confounded by an *auræa* Phoebe in all her brightness, by an *auræa* Venus, in all her smiles, and particularly by the *aureus olor*, a swan of a brilliant white colour, who will, on nature's laws of right and privilege, spurn his imputed *golden* tints, as an insult to his own immaculate colour that was his northern birthright, as well as to the misunderstood elements of the two '*auræ*,' the one from *aur*, gold, the other from *air*, brightness, as in Virgil's verse below:—

"Discolor unde aur-i per ramos aur-a refulsit."

But to return to our constellations. The Bear, or Wain, is Cimmerically known as *Arth* and *Gwain*. The Hebrews, as well

as Greeks and Romans, generally converted the difficult Cimmerian sound of *th* into *sh*, *pt*, or *ct*: as *doeth*, *coeth*, *maethus*. for *doct-us*, *coct-us*, and *mact-us*: hence *Arct-urus*, or *Arth* of *Uria*, or bear of *Hyria*, or, more probably, the *Ur* of the Chaldees, with his *cubs*, or *cen-aw*, *cenach*, *canach*, or *cwnach*.

*Taupos*, also, from *tarw*, a bull.

*Kapiv-os*, from *cogwrn*, having the elements of *cog*, a mass, a lump; and *cyrn* or *gyrn*, corns or horny claws.

The term *bootes* I derive from *bwa-tias*, as though he were armed with 'a pair of bows, crooked weapons, or hooks,' wherewith to chase the *Arth-fawr*, or *Ursa-major*, from the *Corona borealis*, an object of strife, or focus of attraction between him and *Wrchol*, according to the idealities of our astronomical mythi.

*Dolphin-us* is derived from *dol*, 'absurd, queer, ridiculous,' and *fwyn*, 'puff, a snort, a sound.' This sense is entirely lost in the plagiarisms of Greece and Rome. In this dilemma let *nature* be consulted on her own domain; her authority, as force of law, is unimpeachable. Let the ancient name prevail, and, as such, let modern tars be requested to explain and imitate its *puffing sound*, when the porpoise or the dolphin, or *dolffwyn*, is plunging *up* and *down* the ocean wave, either by the alternate retention or remission of its breath. "Floreat natura perpetuo in omnibus operibus; objurgatores-que omnes argumentis evincat!"

*Draco*, or *Δρακων*, is derived from *draig*, a dragon, from its element of *dra* and *ig*, 'what stands out wildly,' as though in astronomical proximity to *Ursa minor*. As there are only six words in the Latin commencing with the consonants *dr*, and as *dr* are found only in *borrowed* words, such as *δραμα*, *Drusus*, and in the two obsolete Umbric onomatopoeics *dreusio* and *drindio*, which are purely Cimmerian, with the interpretation of 'to move or act with rapidity,' and 'to give trouble,' respectively, it follows, *q.e.d.*, that the Romans as an original people knew nothing of, and consequently cannot lay claim to a knowledge, as such, of the signs of the Zodiac, but what they afterwards borrowed from the Greeks. Even *Aristoteles* admits that the Greeks, prior to the time of *Pythagoras* in 536, B. C., who was the plagiaristic general of Cimmerian druids, were ignorant of a zodiacal astronomy. Consequently the Greeks did not know how "to bring forth *Mazzaroth* in his season," in 1520 B. C., *i.e.*, to calculate the nightly or yearly appearances of the twelve signs of *Mazzaroth*, the delight-emblemed signs of *Mawr-rhith*, the numerous signs of the zodiacal animæ of the *Lliaw-rhith* of the Cimmerian formulæ of our *Taliesinian text*. O, plunder of the starry past! where is thy bastard *κνδος* gone? Nature, indissolubly allied to truth, and faith, and argument, must prevail. Job, the man of Uz, on the one side; the *begad-kephath* of the Hebrews, the *bagad-coffa* of the Cimmerii, or the *memoria technica*, or the technical memory of druidic lore, on

the other: radiating together without collusion on the ocean of time, towards the centre of astronomical truth, and unity of design, have unwittingly corroborated each other!!

I leave an Akerman, a De Saussaye, cum multis aliis, to decide, from *coins* at their command, whether the root of *Pleiades*, after the star-named example of other *natural* objects applicable to the *senses*, and in apparently striking accordance with the *feathery* and *fowl-like* impression of the coin marked "7" in Archdeacon Williams's essays, can be detected in the term *pluad*, a feathering, from the element *plu*, feathers; or whether the root of *Hyades*, in the expression *huyad*, a duck, or some fowl or bird of like import. I also leave them to point out on Cimmerian or Colchisian prehistoric coins, if such be found, the impress of a *draig* or *draco*, a *tarw* or a bull, a *llew* or a lion, a *cerbydur* or an *auriga*, a *dolfin* or a dolphin, a *cogurn* or a crab, an *arth* or an *arctos*, with the 'saith seren,' or the seven stars, and so forth, with the sun and moon and stars, to grace and amplify the varied prepelasgic records of our race, *before* the coins of Rome, or Greece, or Macedon, by later science willed, were known to fame. The molten loss of stolen coins do not, per se, invalidate this truth.

"Fitful fancies, how ye rise,  
 "Towering in your ether glory,  
 "Glancing bright in borrowed dyes,  
 "Personating varied story;  
 "Starting, as the flames illumine  
 "In the chaos of the even  
 "Forms of beings like to human,  
 "High above the arch of heaven."

Let us, now, return to modern Cæsar and the druids of that day, and ascertain whether any allusions, direct or indirect, to astronomical or other sciences were then current in the world, or whether they found a resting-place on the page of history in addition to those already cited.

"According to the commentaries, the druids are described as concerned in divine matters [metaphysical disquisitions], superintending public and private, and interpreting religious, rites. *Magnus numerus adolescentium*, a vast number of youths used to resort to them for doctrine and instruction. [Were these the painted barbarian savages of Volusenus and the modern European historians?] They determined public and private controversies; and if any crime has been committed, or dispute concerning inheritance or boundaries of land, [were there, then, legally-defined private properties in land?] they assign and decree rewards or compensations and penalties, [as in our own courts of law at the present day]. A refusal to abide by their decree [as in the system of papal excommunication], is ever

deemed the heaviest punishment with them. At stated intervals they assemble in a consecrated place, the discipline is thought to have been transferred from Britain into Gaul; and, even now, those who wish to gain knowledge of that subject have diligently to proceed thither for the sake of learning." What? to barbarians for varied instruction!

Elsewhere Cæsar goes on to observe, "Illi [the disciples of the Institute] *dicuntur ediscere magnum numerum versuum*," "They are said to *learn by heart a great number of verses*," (descriptive, doubtless, of their ancient history, philosophical tenets, and privileges, as will be found discussed in the proper place). What volumes of untold truths are there here!

Again he adds that, "They consider it unlawful to commit those mysteries to writing, although commonly 'in reliquis rationibus publicis privatisque,' they use *Greek-like* characters." Those over-sapient, over-scrupulous expurgators, however, in their imaginary zeal for a pure, unadulterated text, and in their culpable ignorance of the existence of two distinct alphabets—the one, *sui generis, angular and unique of its kind on earth*, the other bearing a greater resemblance to the Greek or Hebrew than the Latin of Cæsar—ruthlessly and Gothishly stripped the passage of the only epithet or correlative term (*i. e.*, Græcis) by which the 'original characters' could be at all explained or collated. On reference to the plate you will be able to adjudicate the difference between the prehistoric druidical alphabet and the Noachidic coelbren y beirdd, or bardic alphabet, and these again with either Greek, Phœnician, Punic, or Hebrew letters, without the intervention of designing scholiastism.

Further on, Cæsar remarks that "in addition to their magisterial and judicial functions, they deliver frequent discourses, or lectures, to the youth, [like our friends, the learned and accomplished professors of the Melbourne University]. "*de sideribus atque eorum motu, de magnitudine mundi ac terrarum, de naturâ rerum, de vi, ac potestate, immortalium Deorum*": "on the stars and their motion, on the magnitude of the world and earth, on the nature of things, on the influence and power of the immortal gods."

"'T is pleasant through the loopholes of retreat  
 "To peep at such a world."

## SARONIDES.

---

"They awoke one morning and found themselves famous."

---

AGAIN, Greek philosophers point out another druidical term, under the designation of *Σαρωνίδες*, or Saronides.

It will be my duty to discover, if possible, the meaning, as well as the applicability of the root, either to the body corporate, as they did, or to a detached professional branch, or order of the same, according to Cimmerian versions.

The name, I apprehend, owed its original signification to an 'observatory, or troiau, erected on an eminence, in close proximity to an aduton, allor cysegredig, or consecrated altar, which, in the lapse of prehistorical ages, became distinguished for its capacious *oak-grove temple* of a *Saron*, or Saronis, by reason of the reputed sanctity, learning, and varied attainments of its graduated *cowyddion*, or associates, (from *caw*, associated,) as the 'sodalitiis astricti consortiis' of Ammianus Marcellinus, but particularly for the world-spread reputation of its astronomical professors, its *Saronyddion*, or *Seryddion*, who thus became, so to speak, the corresponding members of the Phœnician, Hellenic, Ionian, Phocœan, Punic, and other oriental philosophical and scientific schools. Hence *σαρωνίδες*, *saronides*, became the generic term for druidical astronomers, as *saronyddion*. The former being derived from *ser*, or *seren*, a star, and *honi*, 'to explain, to make manifest.' The latter, also, from *ser* and *ydd*, conspicuous. Thus each form of expression tends to signify 'pointers out,' indicators or explainers of stars: in fine, '*astronomers druidical of a Saron, Saronis, or a Troiau.*'

Thus foreigners of distinction would be induced, from age to age, to pay them the compliment of a visit, as evidenced in the Hellenic philosophers, and Himælo of Carthage, who, possibly, may have been sent as deputations from their respective countries to renew the bonds of literary and scientific knowledge cemented by the annual or triennial travels of an Abaris, the Hyperborean druid, his predecessors, as well as his delegated successors. Hecataeus, also, of Miletus, who flourished in the sixth century B. C., "a man of profound attainments in the science of government and philosophy," expressly states "that certain Hellenic philosophers, about the seventh century B. C., passed over to the Hyperboreans, and left in their [saronidaic] temples precious dedicated gifts bearing Hellenic inscriptions," and so forth; not unlike, I presume, certain astronomers, philosophers, and visitors—imperial, royal, grand ducal, and republican, who are wont to do the same at this day, with the *interchange of presents* from one civilized country to another.

In triad eighty-nine we read of three illustrious astronomers as "Tri Gwyn seronyddion Prydain. Idris gawr a Gwyddion mab Don, a Gwyn ab Nudd. A chan faint eu gwybodau am y ser a'u hansoddau y darogenynt, a chwennydhid ei wybod hyd yn nydd brawd.'

From this triad we learn that these three celebrated astronomers, Idris the Giant, Gwydion, and Gwyn ab Nudd, had observed and studied the phenomena of the heavens, were cognizant of the motions and revolutions of the planets, and were capable not only of predicting their periodical return, but of calculating their movements, '*hyd yn nydd brawd.*' This expression is considered by some as rather ambiguous, and as such demands a passing investigation. It admits of two interpretations; first, *nydd*, signifying a *twisting*, or retrograde motion of the judgment; secondly, *the day*, or era, of judgment: what judgment? If the former interpretation be accepted reference is made, possibly, to a '*prorsum et rursum*' action of the intellect, so as to be able by the exercise of their judgment to re-calculate the precise epochs of the orbits of the heavenly bodies at any given period, as demanded by the institute. If the latter opinion, which I prefer, be taken, it refers back to the deluge as a *day of retribution*, a *day of judgment*, ever to be remembered by the children of men. In either case these astronomers were able to 'make observations,' and 'found calculations' thereon, up to the deluge, or vice versâ, which is all I contend for.

In reference to the latter clause of this triad the learned author of "Hanes Cymry" gives the following annotation, which I have endeavored to anglicise:—

"There is a tradition," says Carnuanhawe, the historian, "among the Arabians respecting a skilful and erudite astronomer of the name of Idris, who, they assert, was no other than Enoch, the antediluvian; the latter clause of the 97th triad containing these memorable words, 'main Gwyddon Ganhebon, lle y darllenid arnynt holl gelfyddydau a gwybodau y byd;' i. e., 'the slabs or blocks of stone of Gwyddon Ganhebon, on which the arts and knowledge of the world can be read or deciphered,'—seems to point out a remarkable similarity to the eastern tradition respecting the alleged antediluvian slabs carved and modelled by Enoch in order to keep the arts and sciences from being lost in the deluge; but how, and in what manner, such traditions came to Prydain I know not. It is manifest that they have existed here centuries upon centuries, for it cannot be a name derived from the mountain in Meirion, as Cader Idris is an appellation of a comparative modern date in our sense of modernity. The triad appears to retain certain vague notions of the deluge. It is clear that the tradition was not taken out of the scriptures." Since



elsewhere direct reference is made to the ship of Nefydd Naf Neifion, containing male and female of animals across the waters of Llyn Llion.

Gwydion ab Don, the other astronomer, was, it is recorded, buried at *Caer yn arfon*, ‘under a stone of enigmas.’

History, as far as I am aware, is silent otherwise respecting the third astronomer, except that he combined, like Ptolemy, of Egypt, the peculiar doctrines of *swyngyfaredd*, or astrology with the nobler principles of astronomical science.

“Heaven from all creatures hides the book of fate,  
“All but the page prescribed, their present state.”

---

#### THE CIMMERIAN THEOGONY OF THE HELLENES.

---

“Such is the aspect of this shore ;  
“’Tis Greece, but living Greece no more !  
“So coldly sweet, so deadly fair,  
“We start, for soul is wanting there.”

---

TIME and space prevent me from entering into a categorical description of the theogony of the Cimmerian druids, their philosophic principles, dogmas, or tenets, as well as into a minute analysis of the Hyperborean memorial trees and plants of the sages—into “a delineation of the elementary trees and reeds,” and “the authority of the sprigs,” and so forth, alluded to by Taliesin and the bards. I shall not eventually lose sight of these questions, pregnant with results to the historian and philosopher.

I will now merely take a rapid sketch of the pre-Pelasgic Hyperborean worship of the druids, as perceived through the Herodotusian glass darkly ; and apply an historic eyeglass here and there till the subject matter shall be reviewed more distinctly, and laid bare, I trust, to open day of frank conviction.

I fearlessly advance two propositions in reference to the pre-historic attainments of the Hyperborean Cimmerii.

I.—That they supplied the groundwork not merely of the Hellenic alphabet and language, but also the basis of their philosophical system as taught by the Pythagorean school.

1.—That the very names, sounds, and significations, of their alphabet are not understood as innate self-elucidating elements of the language.

2.—Vast numbers of Greek words, imputed as such, have no defined and tangible roots or key of self-inter-

pretation, and are consequently lost, save what the running comment of the context supplies the sagacity of the translator.

3.—That all these elements are, generally speaking, traceable to the Cimmerian, or its Hebrew dialect.

II.—That the Hyperborean Celtic druids supplied the majority of the fables, or certain early *mabinogion*, which originated the attributes and nomenclature of eastern or western deities; in other words, that the Cimmerians were the inventors of the theogony of the Hellenes as a whole; and as, *inter alia*, adequately exemplified in their Appollinarian worship, which was borrowed, according to the un-Celtic version, or traditionary conjectures, of the stoic philosopher Cornutus, or Phurnutus, from various nations, namely, the Egyptians, Phrygians, and Libyans, as extracted from the following passage: “Του δε πολλας και ποικιλας περι θεων γεγονεναι, παρα τοις παλαιοις Ελλησι μαθοποιας, ως αλλαι μιν επι Μαγοις γεγονασιν, αλλαι δε παρ Αιγυπτιοις και Κελτοις και Λιβυνοι, και φρυγι, και τοις αλλοις εθνησι. κ. τ. λ., cap. xvii.



I shall leave the former propositions to be proved while incidentally discussing various matters affecting the immeasurable superiority of the Cimmerian language, in its various correlative bearings of divine originality, over all the languages of the world.

Relative to the second proposition, let us at once collate lib. iv., cap. 35, of Herodotus and Cornutus, with the cyclic poets, and examine facts stated there and elsewhere with each other, bearing directly, or inferentially, on this point.

“The Delians,” then, according to Herodotus, “also say that both *Arge* and *Opis*, being virgins from the *Hyperboreans*, came to Delos long before *Hyperoche* and *Laodice*; that the latter came to bear to *Ilithyia* [the tribute imposed for quick childbirth, from its root of *i*, to, *lith*, enticement, temptation of pleasure, and *iau*, (s. m.) a yoke, a bond, payment in acknowledgment, or *iau*, (adj.) junior, younger.] But that *Arge* and *Opis* had come with the deities themselves, and that other honours were paid to them by the Delians; that their matrons in assemblies invoked their names in a hymn composed for them by *Olen*, a Lycian; and that both the islanders and the Ionians had learned from them to invoke in their sacred assemblies the names of *Arge* and *Opis*,” and so forth.

Hear, also, as corroborative evidence in this court of enquiry, what *Callimachus* states on the Hyperborean worship of the institute in his hymn to Delos, as translated by Archdeacon Williams.

"All states lead up your choice dances ;  
 "Those who in the east, west, and south,  
 "Have fixed their lots, and also those  
 "Who dwell *beyond the Boreal shore*, a long-lived race,  
 "These commencing, send forth the sacred sheaves  
 "Of wheat-stalks, and the *Pelasgi of Dodona*  
 "First receiving them arriving *from afar*."

Again, according to Herodotus, as remarked by Archdeacon Williams, there had been a time when the Pelasgi had no names for the numerous *Hellenic gods*. He had *heard this* from Dodonian *priests* and *priestesses*, who were also aware of the time when Dodona was the only oracle in the country afterwards called Hellas. Here is his extraordinary testimony:—"Now *whence sprang each of the gods*, and whether all of them always existed, and what were their figures? men knew not, to use the expression, until yesterday and the day before; for, as I think, Hesiod and Homer were only four hundred years older than myself. But these [on a similar conjectural basis] are *the men who invented the theogony of the Hellenes*, and who gave names to the gods, who assigned to them several offices and arts, and who shaped forth their figures."

"If such was the case, the connection between the Hyperbo-reans and the well-known Pelasgian oracle of the Dodonæan Zeus of the oak grove, at a period long anterior to Homer and Hesiod, leads us naturally to infer that in the earlier ages the Hyperbo-reans were as free as the Pelasgi from the pollution of Polytheism."

Now, though the Hellenic and Roman gods and goddesses, with their pontifices *maximi vel sacerdotes beatæ*, are no more alive to modern faith, (save two, who, in heaven and earth, under one representative form or other, still remain, here below, workable problems of enthroned man and woman deity, a 'sub judice lis' among certain conscientious theologians and zealous adherents of the 'regina cœli,') the Cimmerian, or primary Celtic language, which gave the former a local habitation and a name, is still an ever-living miracle, a standing monument of durability, not merely in our own Cambria, but in the fraternal fastnesses of America, notwithstanding the impotent assaults and vaticinations of Anglo-Saxon and Cimbri-Saxon croakers respecting its ever-impending annihilation from the face of the earth for upwards of a thousand years. Of all the tongues of ancient or of modern times it is indisputably the only surviving instrument whereby to solve the problem of Herodotus, the Cyclic poets, of Cornutus or Phurnutûs, as well as of our own Taliesin and the triads, the only key to unravel the pre-cyclic theogony of the Hellenes, and of the polytheism of Roman adaptations, and other countless events and realities untold to collegiate schools of

science and seminaries of art, that seem to waste away their glory either in an apathetic isolation, or else in a thundering ex cathedrâ denunciation of vapoury conjectures against everything previously, and, yet not strangely, unknown to their own verbal un-Celtic code of Cæsarean criticism, and groundless idealities!

Taliesin, having in view the contents of the 'magnum numerum versuum' vel sententiarum of the institute, chants the universality of his bardic knowledge in reference to the arts and sciences of the world, as follows:—

"Mawr gefais innau  
 "Yn fy mardd lyfrau  
 "Holl gelfyddydau  
 "Gwlad Europa," &c. [Citing other places.]

And then:—

"Mi wn eu cerdded  
 "A'u twng a'u tynged  
 "A'u tro a'u trwydded  
 "Hyd ultima."

Or, "I also (as it were, among prehistoric or historic multitudes of bards, and philosophers of the order), have profoundly discovered in my bardic books a knowledge of all the sciences of the land of Europe;" and further on the learned ovate remarks:—

"I am acquainted with their original bearings and ramifications, whether on oath or asseveration, by flux of time or passport of reception, even to the very uttermost:" or, as it were, to the ultima of Roman innovations.

This Cimmerian idea is furthermore confirmed by the passage from the stoic philosopher Cornutus, tallying, as you will observe, with the doubts and misappropriation of Herodotus in relation to primitive aspect of Celtic and other un-Hellenic theogonic inventions.

"Τουδε πολλας και ποικιλας περι θεων γεγονεναι παρα τοις παλαιοις Ελλησι μαθοποιας, ως αλλαι μεν επι Μαγοις γεγονασιν, αλλαι δε παρ' Αιγυπτιοις και κελτοις και Λιβυοι, και Φρυγι, και τοις αλλοις εθνησι.  
 Cap. 17.

To this intent, let us critically analyse some of the Dii Majorum minorumque gentium, and philologically ascertain whether there be any historical, rational, and national grounds for the assumptions of traditional antiquity as to the authenticity of an Hyperborean theogony, of Hyperborean astronomy, of Hyperborean metaphysics, poetry, and so forth, being Cimmerian systems or fountains of learning—in fine, innovations transplanted into Greece and Rome by the peripatetic druids of primeval ages. Let us begin with the former wholesale, but hitherto unacknowledged, plagiaristic element.

Cornuto teste, et me indigno iudice rerum,  
Græcia ! Roma ! abiit gloria, lausque Deûm.

Virgil, also, from traditions then at Rome, gave utterance to the following recondite language, as gleaned from a Cimmerian source :—

"Magnus et integro Sæclorum nascitur ordo  
"Jam redit et Virgo, redeunt Saturnia regna  
"Jam nova progenies cœlo demittitur alto."

Οὐλυμπος, Olympus must primarily engage our attention as the peculiar inspired mountain abode of the gods. The term is derived from *ol*, or *oll*, omnis vel totus, and *lamp* (the root of λαμπω, to shine), a blaze of light, natural or metaphorical, in allusion to the immemorial "arfer o gyneu tânau, a tewynau ar hyd bennau y brynïau ar nos galan ganauf ae amseroedd ereill, hyr yn a elwir llosgi Coelcerth;" or the custom of lighting fires, torches, or firebrands, on the summit of mountains, on the first night of the druidical year, and other appointed times, which was called Llosgi Coelcerth, or the burning a bonfire in honour of Bel, Sateyrn and other divinities, amid the muse-inspiring acclamations of the watchful devotees.

"Dum flammas Jovis et sonitus imitatur Olympi."  
"Et quidam seros hyberni ad luminis ignes  
"Pervigilant."  
"Quatuor hic invectus equis et lampada quassans."

Compare also the Cimmerian prehistoric coins with the chariot of horses, the sun, the lunar crescent, stars, &c.

*Cælum*=Coel=Col, or Pater Saturni, from *coel*, belief, trust, omen, hence קֶל, col, כֶּלֶל, a sacrifice, a holocaust.

Κρονος, Cronos, god of time, and father of Jupiter, &c., may be derived from coron-nos=corona noctis, crown of night, sovereign of nocturnal ages, hence μεξοκρονον, crown of the head, or from *crown*, signifying 'round, circular,' in reference to its 'solar orbit' of 30 years, as historically proved in another page.

*Saturnius*=Sadwrn, or Sateyrn, from *sa*, fixed sway, a stand, and *teyrn*, sovereign, the root of τυραννος, a king or tyrant, hence is he called "Rex Siderum," et frigida stella Saturni, "Domitor Maris," and astronomically situated at the extreme boundary of the planetary system of druidical and Ptolemaic antiquity.

*Rhea*, the feminine noun of *rhi*, prince, or king, as Bel ap Manhogan *Rhi*, of the triads; or Bel, the son of Manhogan the king; Hence 'Re-gina Sacerdos' applied to her, (from *re*, as

below, and *gina*, from *geni*, to be born, the root of *γεννομαι*,) a druid priestess of a *royal line* of ancestors. The Italian still retains its Umbric, or Cimbric, form of *re*, as *Re d'Armi*, King at Arms; *Il Re di Napoli*, non fa se non bombardare i suoi suddetti—o meglio, Vittorio, il *Re* unico dell' Italia felice.

*Uranus*=Orion=oroian, day of jubilation, as elsewhere explained: or, it *may* be, derived from the Punic *ur*, or *uir*, land, and *an*, water. This derivation holds good in the Irish.

*Zeus*, hence *Ζευγμος*, a yoke, equivalent, or akin, to *iau*, a 'yoke,' according to the bard, when he sang—

"Duw oedd pan nad oedd Iau."

"God was, when Jupiter was not."

*Jupiter*, or *Ju-piter*=Jov, or Juv, of the Ugubian tablet, and *pi-ter*; but what is Jov, or Juv? what is *pi-ter*? Is the latter an Umbric or Etruscan corruption of *pater*? then it would signify father of Jove or of himself, which is inadmissible. Why, also, the sudden change of *Jupiter* into *Jovis*? The first syllable, *juv*, is derived from *jau*, a yoke, and *pedair*, Cimbricè *four*, or *Umbricè petur*, in allusion to the dethronement of his father, and the division of his kingdom into *four yokedoms*, when he obtained for himself two, as *aer*, air, and *ttr*, earth; Neptune the third, as *môr*, the sea; and Pluto the fourth, as *uffern*, or the infernal regions: hence the force and applicability of the expressions, '*Jovis omnia plena*,' *i. e.*, all things are under his *yoke*, empire, or control;

"Ille colit terras, sub Jove frigido !

"*Cælo* tonantem Jovem '*Regni* in ipsos *imperium Jovis*,'

"Tum pater omnipotens fœcundis imbribus æther

"*Conjugis* (terræ) in gremium lætæ descendit."

"Jupiter illa piæ secrevit litora *genti*."

What *gens* was this? Let the scholiasti reply, "*genti Cimmericæ Colchidis!*" once the prehistoric abodes of the Cimmerians. In derivatives *δ* is frequently substituted for *ζ*, the change is observed in the Æolic dialect, as *Δεος*, or *Zeus*, whence the Latin *Deus*. *Jau*, however, was one of the three primitive names for the Deity prior to its representative adaptation and monopoly by a Jovian idea.

*Hpn*=*i'r iau*, to the yoke, belonging to the *Iau*, as wife of *Jupiter*, or *Jaupetur* of the Umbri, as the *aer*, air, one of his newly-acquired possessions; hence from this *yriau*, or natural yoke, arose the Hebrew *הרהר*, *harah*, to conceive. Certain grammarians derive it from an imaginary coined *Hpa*, a heroine, a term *unknown* to classic Greece. Let us, again, consider this idea in an historical, or fabled, point of view. The goddess is called *Βωπις*! Why? not, assuredly, that she had the eyes and form of a cow,—which is absurd, unnatural; but that

cows were sacred to her, and, as such, subjugated to her yoke—were, in fine, sacrificed to her honour and worship. It is also stated that, according to ancient usage, the perfume-exhaling servant of the goddess, ἡ Καλλιθουεσσα, *i. e.*, Io, Iou, or Iau, Callithuessa, appeared at Argos, and elsewhere, in the form of a cow; which, doubtless meant that the Priestess was drawn by cows to the altar, under the disciplined *subjugation* of the yoke.

Juno=*Iau-uno*=*J'uno*, united to Jau, married, or yoked, to Ζεύς, or Jupiter: hence the traditionally understood origin, and nature-appropriating definition, of this idea in *conjux Jov-is*, from *cum* and *jug-um*, *i. e.*, yoked to, or joined to Jovi, or Juvi, as his wife.

“E l' un dell altro degni e Sposo e Sposa  
“Qui congiungon le palme.”

Φαίβοϛ=Phœbus, from *ffaw*, ‘radiancy, glory,’ the root of φαος, light, and *byw*, to live, the root of βίος, life.

Ἀπολλων, or Bel=Apollo, akin to, and corresponding with, the solar worship and deified functions of ‘Ap-Bel’ of Taliesin’s sacred formulæ, as of the druidical Hyperborean Belus of the Cyclades, and of Asia Minor also. The Beal, or Baal of the Libyans, and the La Bearla Feni, or the Irish Punic dialect, as well as the Grynæus Apollo, from the Celto-Hiberno *grian*, or sun. The Irish expression ‘Bal mhaith art,’ ‘may Bal be propitious to thee,’ or ‘Bal dhia dhuit,’ (or, Cimmericè, ‘y Duw Bal i ti’), ‘the god Bal to you,’ were deemed complimentary addresses to a stranger along the sequestered banks of the Shuir, in the south of Ireland, about twenty-two years ago. Its antique reference, however, was but rarely understood as far as my experience went.

“Delius et Patareus Apollo.”

“Genitor tum Belus opimum  
“Vastabat Cyprum, et Victor ditione tenebat.”

“His tibi Grynæi nemoris dicatur Apollo  
“Ne quis sit lucus, quâ se plus jactet Apollo.”

Also,—

“Sed hunc Italiam magnum Grynæus Apollo  
“Italiam Lyciæ jussere capessere sortes  
“Hic amor, hæc patria est.”

*Titan* is also a ‘nomen solis,’ as *Ty-tan*, or *haul*, from *ty*, abode, residence, and *tan*, fire, and *haul*, from *haw*, to sow, scatter, and *wl*, what is fine, subtle, ambient, the root of ηλιος, the sun.

“Ubi primos crastinus ortus  
“Extulerit Titan, radiisque retexerit orbem.”

*Titan*, however, by a change of sound, becomes *Tethan* in the *Carthaginian*, and *Tithan* in the Phœnician dialect of Ireland, and each signifies the planet of heat or fire.

Ἠφαιστος, from '*ffusto*,' to beat, to thrash, to handle roughly, to hammer,—hence *vulgò*, to beat away with a *ffust*, a *flail*, as with a fist.

Vulcan, Vwlcán, or Fwlcán, from *ow*, a breathing out, a moan, and *alcan*, or *ystaen*, tin, white metal,—hence the corresponding expression, '*opifex stanni*,' *worker in tin*. '*Fornacibus ignis anhelat*,' '*Vulcani domus*,' '*Vulcanus ardens ardet officinas*.'

Ἀρης, from *aeru*, to slaughter,—hence *aupw*, 'to take off, torment, kill.'

Mars, Mavors, or *Marmar*, 'unfailing destroyer,' from *mar*, 'what is devastated, laid flat, rankled, or dead,' and *ws*, 'action, effort, ardour,'—hence *map-aupw*, to fester, and *mapw-ow*, to darken, to obscure.

"Et arva

"*Marte coli populata nostro*."

"Vedér di sdegni acceso il fiero *marte*

"E crudo ferro trar dalle fucine

"Del Dio di Senno, e minacciar ruine

"E stragi, e morte in questa, e in quella parte."

Ποσειδων, from *posiaw*, to examine, enquire into, from its element of *pos*, increase, and *don*, or *ton*, the wave of the sea.

*Neptunus*, or *Nafdon*, bears a striking analogy to the one depicted in that clause of "the triad of primary achievements," wherein it treats of a ship of Nwydd Naf Neifion, which carried in it the male and female of all living, when the lake of floods was broken. The term *Nep-tun(us)* is derived either from '*naf* or *nav*,' 'he that forms,' or '*no-nof-nofio*,' 'he that moves or swims,' and *ton*, a wave, as *nav-ig-a-tor*, i. e., Cimbricè vel Umbriè, *nav*, or *navis*, a ship, *ig*, blended, or interwoven, *a*, with, *tor*, or *dwr*, water. Compare "*Cic de nat. Deorum II. 26*." Hence "*Neptunus alto hibernus Sale*." Again, classical allusions are possibly made to figures of animals, *fishes*, and birds, on British prehistoric coins in such passages as the following:—

"Quippe ita Neptuno visum est, inmania cujus

"*Armenta*, et turpes pascit sub gurgite *phocas*."

Also,—

"Est in Carpathio Neptuni gurgite *Vates*

"*Ceruleus Proteus*, magnum qui *piscibus æquor*

"Et juncto *bipedum curru* metatur *equorum*."

With these, and other passages of similar import, our home-



friends may compare the British prehistoric coins of Williams, Akerman, &c., with the druidical *pisces*, the *currus*, *dracones*, &c.

*Eppης* is derived from *ermaes*, external, *absent on the field*, envoy, outward, travelling, from *er*, for, from, towards, and *maes*, a field, level plain, open space, as the *διακτορος αγγελος αθανατων*, the 'celer nuntius' of the gods across aerial and terrestrial space.

"Te canam magni Jovis et Deorum  
"Nuntium."

Sometimes, however, in contradistinction to his peculiar *external* attributes, he is *propitiously present*, as—

"Præda quam præsens Mercurius fert."

Mercurius, or Mercher, akin either to the appellative Mercher, or Marchwr, or Machnadwr. If the two former interpretations be taken, which I merely give on their possible acoustic bearings, the first may be derived, though I do not attach much importance to it, from *merch* puella, and *wr*, vir scilicet, amator puellarum. Compare Hor. Carm., lib. 1, xxx.; where "Mercury is enumerated among the retinue of Venus;" if the second, from *march*, a horse, and *ri*, running, as an 'equestrian mercantile messenger;' or, again, from the Hiberno-Celtic *mer*, energetic, *ci*, or *cu*, a dog, or greyhound, and *ri*, running, according to certain imputed representations of him on coins, jars, and so forth; if the latter, which is more worthy of attention, the root will be found in *machnadwr*, a merchant (in prehistoric, tin, bronze, &c.), from *machnad*, akin to *merx*, a mart of commerce, merchandise, and *cur*, a throb, anxiety, business, care, or *wr*, vir, in reference to his being "the patron of merchants and of gain," the "custos Mercurialium virorum,"—hence "gemini commercia mundi," and

"Hortos egregiasque domos mercarier unus  
"Cum lucro nôram."

*Αφροδιτη*. What Venus has to do with *αφρος*, foam, as usually derived by scholiasts, and how foam is or can, in any way, be reconciled or explained by *δω*, "I am seared, run, flee, dread," and how she "nata est e spumâ maris," I leave the dread *foam-like absurdity* to modern scholiasts to decide and adapt. The root is admittedly difficult to an un-celtic element; still such an interpretation would doubtless shock the nerves of nature-depicting "*Hyperborean nomenclators of the theogony of the Hellenes*," as preserved and handed down.

to us by Hesiod and Homer, since "the myth-creating people of antiquity were homogenous." Certain peculiar gifts or appropriate attributes are invariably assigned to the gods: Where, then, are those assigned to Venus in *ἄφρος* and *διω*? On acoustic principles a Cimmerian would, by a little reflection, perhaps, detect the original theogonic term, either in 'hoff-rhodd-i-ti,' even from its corrupted and mutilated form of *Ἀφροδ-ι-τη*, as *hoff*, lovely, *rhodd*, a gift, *i-ti*, to thee; or otherwise more compactly expressed in 'hoffderiti,' in the sense of fondness, delight, pleasure,—hence *hoff*, or *grata*, Venus, akin to *χαρις*, loveliness, pleasures of love, "*Venerisque gratae* vocibus," and *rhodd*, or *munus*, "*Veneris muneribus potens*," "et trahit sua quemque voluptas."

Or, again, *Aphrodite*, may be philologically derived from the simple term of *afradu*, to lavish, to squander,—hence *afradwys*, the prodigal one. Hanno in the fifth act of Plautus, asks a young Carthaginian, "Quid suæ gnatae apud ædem Veneris fecerunt? Pænus respondit, "*Aphrodisia* hodie Veneris est festus dies." Upon this M. L'Abbè Banier remarks, "they who would be initiated gave a piece of money to Bene, or Venus, as to a courtesane, and received a gift, or (rhodd), from her." Venus, our Gwen, or Olwen, was known in Carthage as Bene, or Bean, *i. e.*, *fæmina sumptuosa loci*. The Punic term is still retained in Ireland, in bhean, or bean, a woman.

*Venus*, or Gwen, is derived from *gwên*, 'a bewitching smile,' and *us*, a term implying plenitude, debasement, thus,—*gweniaethus*, a woman plunged in flattery, or apt to flatter.

"Con un sospir dolcissimo d'amore;  
"Il cui nome tra caldi ingegni ferve."

Hence, *Ridet* hoc inquam, Venus ipsa, and epithets, 'decens, grata, læta,' 'ardentes acuens sagittas,' 'Perfidium *ridens*,' and dulcia barbare.

"Lædentem oscula, quæ Venus  
"Quintâ parte sui nectaris imbuit."

*Πλουτων*, from *plaau*, scourges, torments, and *twn*, fractured, the root of *τεμνω*, either with reference to torments in general, or to a subdivison of paternal spoils,—hence domus *exilis* Plutonia.

Minerva, or Minerfa, from *minio*, to sharpen, or point, from *min*, edge, and *arfau*, 'tools, weapons, instruments,'—hence "*operosæque* Minervæ *studium* aufert," and *tolerare* volo vitam tenuique Minerva.

Diana, akin to the 'unknown deity' of the Cimbri, and equivalent to the Armorican Dianhoff, *i. e.*, di-anhoff, 'the not unlovely, unexceptionable, irreproachable'

"Notus et integræ  
"Tentator Orion Dianæ  
"Virginiâ domitus sagittæ."

The 'tria Virginis ora Dianæ,' also claim a passing note.

"Luna in cælo, Diana in terris, et Hecate in inferis."

Thus Luna, or Cimbric *Llun*, is derived from *llu*, 'a host of heaven,' and 'un, uno, una,' 'united with,' or 'one with,' as *Llu-un*, and *Llu-una*, *Llun* and *Luna*. 'The Etruscan tablet has *Llus*, or *Lus*, and *na*=*Lusna*.

The 'cælo,' from *ceulaw*, to coagulate, or *cæulo*, a vacuum, the root of *κοιλος*,—hence 'cav-eis ad sidera cæli,' from *cau*, hollow. There is, however, another root to *cæl-um*, in *coel*, 'belief, trust, omen,' which I believe to have been primarily the druidical Umbric or Cimbric interpretation of the heavenly abode.

Diana, as above,—hence the Thana of the Etrusci, probably corrupted by them after the capture of Umbrian territories about 300 years *before* the foundation of Rome.

The 'terris' is derived from *tir*, earth, land. The *d* and *t* were mutable into *th*.

Hecate, or He-cast-e, from *he*, daring, and *cast*, *gast*, a canis fæminia, a bitch,—hence,

"Visæque canes ululare per Umbram  
"Adventante Deâ."

Proserfina=Prosarffyna, from *pro*, across, against, *sarff*, a creeping thing, a serpent, and *yna*, there,—*i. e.*, in the regions below.

"Serpentes atque Videres  
"Infernas errare canes."

The 'inferis,' or *uffern*, a place of torment, is derived from *uf*, what is over, or spread, and *ffer*, or *ffern*, 'dense, concrete,'—hence *infern-us*, *avern-us*. The latter term is derived from *gwern*, a swamp, or *palus inferna*.

"Tardaque palus inamabilis undâ  
"Allegat, et novies styx interfusa coerçet."

"Giù nel Tartaro  
"Giù nell' Erebo  
"L' empie Belidi l' inventârono  
"E Tesiphone, e l' altre furie  
"A Proserpina il ministrârono."

Ceres=Cir-es, from *cir*, a bounty, a boon, an offering a benefit, and *es*, a germinal sprig,—hence '*flava, et alma Ceres, nutrit rura Ceres,*' in allusions to the drink-offerings and gifts of *placentæ*, cakes or dough, and loads of branches, made to her by men, women, and children of Israel, as one of the 'frame-work of heaven,' a '*Regina Cæli,*' and the *pollicitatrix pluviarum*, as we learn in Tertullian and in Jeremiah.

"Et rigidi Getæ (coed-tai)  
"Immetata quibus jugera liberas  
"Fruges et Cererem ferunt."

Vesta, or Gwêste, from *gwêts*, heat, fire, and *eiste*, the act of *sitting*, (*safiad* would have been the act of standing),—hence,—

"Hic locus est Vestæ, qui Pallada servat et ignem."

Whence *sortia*, a focus. Compare Cic. de nat. ii., 67. As Vesta is invariably represented and spoken of as *sitting* before a table of perpetual fire, would not '*sedendo*' be the better reading, according to Roman artists, who must have been supposed to have accurately sketched the Goddess, either from ocular demonstration, or historical recollections, in that verse of Ovid commencing with "*stat vi terra suâ, vi stando Vesta vocatur,*" or "*stat vi terra suâ, sedendo Vesta vocatur.*"

Bellona, Bellawn, or Bellon, from *bel*, war, and *llawn*, 'full, abounding in,' or *llon*, glad, exulting in,—hence, "*Dea bellorum præses.*"

Janus, the "God of the Year, who presided over the gates of heaven," was taken from the Cimmerian *Dianws*, or *Dianaf*, i. e., *dia*, or *di*, a negative prefix, signifying *without*, and *anaf*, a blemish, a wound, as a guardian of peace and suppressor of war. It is equivalent to the Dianan of our cognate Veneti, 'the amiable deity,' the dispenser of tranquility. Let the student, irrespective of former prejudices, analyse the following expressions, as *Jo-vis* for *dio-vis*, *dia* for *ja* or *da*, as *dia-eta*=*zeta*, and *Jan-us* for *di-anaf*, or *Dian-us*.

Æolus, Deus Ventorum, from *awel*, a gale, a breeze, a wind,—hence the Hebrew *אָוֶל*, *aawl*, *ael*, or *cnaawl*, a tempest, a storm, and *αὐλ-ος*, changeable, inconstant.

"Hic vasto rex Æolus antro  
"Luctantes ventos, tempestatesque sonoras  
"Imperio premit."

Aes-culap=Ais-culap=Æs-culap-ius, is derived either from *ysu*, to consume, to do away with, or *iachau*, to heal, and *clwyf*, a disease. Vallancey, however, derives it from *aisci* in the

Phenian, or Phœnician dialect, to heal, and *scalp*, a rock, on which it is surmised "that a temple was built to perform healing miracles." In either case the true interpretation has been elicited from the Cimmerian, or Celtic; whether the medicus practised as a *Druid meddyg*, a *Punic fider*, or an *Irish Feathair*, i. e., a *teacher*, or a *doctor*, on an *ds*, a plane, or on an *alp*, a craggy rock, or exclusively on a rock abutting on the plane, as *ds-alp*, or *scealp*.

The *Πατακοι*, though mentioned in Herodotus, are not embraced in the category of Grecian gods, yet still come within the compass of the Cimmerian, as imaged off-shoots of its primeval Asiatic stock, and were early borrowed by the Phœnician and Carthaginian mariners to form the figure-heads of their commercial navy. The obsolete expression *p'atas*, or *ffatas*, is derived from *ffad*, 'a mask,' and *tas*, a fascia, a band, a fillet whereby to form a grouped-head as a grotesque representation of their heroes whom they invoked in time of danger during their oceanic voyages. The Spaniards and the Maltese have not yet given up this pagan absurdity. Now, let us see how others have derived this term. "Some," says Vallancey, "from the ignorance of the Grecian authors, have thought that it was an ape, from its affinity to *πῆγκος*." "Monsieur Morin agrees with Scaliger, and both think it should be read *fatas*; the letter *p* with an hiatus being equal to *f*; they therefore ascribe this divinity to Vulcan, the supreme deity of the Egyptians, remarkable for his skill and knowledge." [But where, in all this, is the derivation and interpretation?] *Fathas*, in Irish, signifies 'skill, knowledge, and also divine poetry.' But M. Bullet very justly derives *Patakoi* from the (Cimbri) Celtic *pat vel vat vel bād*, a boat, a skiff; to which may be added that *oichi* signifies champions,—and thence *bād*, *oichi*, or *Patakoi*, may signify *main* champions, or skilful mariners."

Whether these Scaligerian or Bulletian derivations throw any new or extra light on the dwarfish figure-heads of Phœnician ships described by Herodotus, I leave the philological and historical student to decide for himself as to the naturalness of each interpretation.

From the examples already given of the unmistakeable Cimmerian origin of Hellenistic and Roman theogony, I find I must draw a line of demarcation somewhere, as I only purported to give a dozen Hyperborean plagiarisms to satisfy the unrequited appetite of the root-eating school of detractors; and must now proceed to discuss the mysterious contents of a bardic druidical document that will necessarily entail on us a flying visit to the far east, even to the Babylonian and Ninevehian banks of the

Pereth and Hiddekel, in quest of other gods or goddesses, who, also, must have had a corresponding share of universal wonderment in days of yore, and who, directly, or indirectly, have *something* to do, as will be seen in the sequel, either by way of comment or illustration, with our Britannia antiquissima, and the Παμπάλαιοι Δρυΐδαι of an immemorial world.

Gronyn bâch o wîr etto yn erbyn y byd.

#### CULTUS BELI OCCIDENTALIS.

"What though the field be lost?

"All is not lost; \* \* \*

"With thee conversing I forget all time,

"All seasons and their change, all please alike."

LET us pursue this subject from another point of view, and try to work out afresh the problem as partially developed by Taliesinian formulæ in reference to Bel and his worship. The subjoined passage from Taliesin, and supposed to be an immemorial liturgical formula of devotion, will, I trust, when analogically examined and put into juxtaposition with authors of the past, help to interpret shades of thought in connection with objects of druid worship, hitherto but ill understood. True it is that the enigmatical language in which the ideas are clothed was adopted on certain fixed principles of reticence and exclusiveness, so that the outer world, uninitiated in the classics of the druids, might not penetrate the veil of mystery attached to the ceremonial. The Sibylline phraseology, so to speak, independently of the sentiments therein contained, must have seemed as figurative and enigmatical to the audience of that day as the knowledge of Latin is to the spell-bound majority of Papal adherents, or as the style and allusions of Bantine or Ugubian tables, or the roots of primeval Umbrian or Etruscan formulæ are incomprehensible to the un-Celtic classic of our own day, however prominent or imposing his learning as regards the elementa et semina rerum vel radices linguarum mortuarum.

"Llad yn Eurgyrn

"Eurgyrn yn llaw

"Llaw yn ysci

"Ysci ymodrydaf,

"Fur itti iolaf

"Buddug Veli

"Ab manbogan Rhi,

"Rhygeidwei deithi

"Ynys Fel, Feli."

This paragraph has been very skillfully handled and paraphrased by two of our most accomplished Cimbric scholars, the Rev. E. Davies, and Owen Pughe, L.L.D., as follows :—

## DAVIES.

Y rhodd yn yr aur gorn  
Yr aur gorn yn y llaw  
Y llaw ar y gyllell  
Y gyllell ar flaenor y praidd  
Yn ddiffriff yr addolaf dydi  
Buddrodydd Feli  
A Manhogan y brenin  
A gedwi anrhydeddau Bel  
Sef Ynys Beli.

## PUGHE.

Diod mewn aur gyrrn  
Aurgyrn mewn llaw  
Llaw mewn gwaith  
Gwaith mewn cymdeithas  
Yn gyfrwys i'th folianaf  
Ar blaenoriaeth oddwrth Feli  
Ap Manhogan y twysog  
A gedwi anrhydeddau  
Ynys fel Beli.

With regard to these apparently antagonistic interpretations, Carnhuanawc, the Cimbric historian, intimates his belief that it is next to impossible to base any definite or well-regulated tenets of druidism upon fragmental portions so antique and mystified.

However mysterious or Cabiric the text may be as a *tout ensemble*, to the generality of readers, yet methinks I seem to view gleams of Eastern light issuing forth in all the formal meed of ceremonial praise and worship, as personified in Bel, during the prehistoric age of *Ynys Fel*—the Honey Isle of the Hyperborean sea, centuries, probably, prior either to its Cimbric or Grecian designations of *Ynys Prydain*, *Albion*, or *Bpravvia*, respectively.

By collating the two readings with each other and the text, and by comparing them with Homeric and Virgilian synonymes, we shall be able to arrive at something like a tangible and intelligible result. This process of reconciliation will be still further elucidated by a future study of Babylonian monograms as revealing correlative adhesiveness to Assyrian theogony.

The officiating priest or druid, then, is made to say, by one annotator,—

“Yn gyfrwys i'th foliannaf  
“A'r Blaenoriaeth oddiwrth Feli.”

“With subtleness will I give praise unto thee  
“And the supremacy from Beli,  
“Son of Manhogan, the king.”

according to the other,

“With seriousness will I pay thee worship,  
“Thou Bel, bestower of gifts.”

The questions to be propounded, therefore, are: To whom was praise or worship given? From whom and to whom was supremacy delegated and conferred? At what period did this druidical act of devotion approximately originate?

Allusions to a "Creator, the arranger and architect of the universe," as introduced in the older philosophy of the druidical system, are, apparently, thrown out here and in various parts of Taliesin as pearls to be sought after and examined, when patriarchal worship was paid originally to the Supreme Being under the name of Iau, Jah, Duw, Iôr, Esus, or Hesus. Thus did the Persians and Etruscans worship Diw and Esar, as also did the Latins their Deus or primary divinity.

To arrive at anything like a solution to this difficult problem, recourse must be had to extraneous combinations of conflicting principles, which, for distinction's sake, I shall briefly designate by the epithets—eternal versus ex atomic, 'designed in opposition to accidental; God-worship in antagonism to hero-worship, or man deified; the Druidical or Pythagorean at variance with what is Epicurean, both in its tendency and results.

Now, in the first place, the expression Ynys *Fel*, as already hinted at, pre-supposes an antiquity immemorially in advance of any recorded history, that is, in patriarchal centuries bordering on the flood, when the very name of Hellas was, as I have already hinted, an uncoined word to Hebrew, or Greek or Punic Gentile. The chaotic gap of the then worship is necessarily undocumented. We must, therefore, descend in the scale of time, and analyse what we can get.

The term Bel must now attract our attention. It is either an appellative or a representative of the Deity. If the former idea be meant, traces of such divinely-alleged character will not be wanting in those regions of the east whence his worship took its rise, and where it was celebrated; if the latter acceptation be understood, and particeps nominis et Umbræ, the difficulty will, perhaps, admit of a solution, even in the midst of nominal incumbrances.

Now, Bel, or Baal in the Hebrew and Phœnician languages, was originally deemed to have been 'the true God, the Supreme Lord, Owner, and Master of the Universe,' "dal Bôrea all A'ustro, dal mar Indo al Mauro." This noachidic interpretation, however, as regards the former, was discarded at a very early period, as only a trace of it is to be found in one of the minor prophets, till, in the lapse of ages, it altogether lost the savour of its divine essence, and gradually degenerated into a mere 'human lord, husband, or owner,' and was made to represent the sun, under the deification or beatification of an illustrious hero, and, eventually, 'the God of War,' which expression, under its synonymes of Beli and Bela in the Cimmerian and Hebrew languages of a still later date, came to signify 'havoc, war, or destruction,' in the former, and 'corruption, ravage, ruin,' in the latter.

In the cognate Armorican language, however, Bel (as Bal in the Punic or Beal of the Gaedhil or Gwyddel) still retains a very



slight adumbration of its former self in its actual signification of 'power, knowledge, and authority,' as in the phrase 'Dre he *feli*,' 'through or by his authority,' as well as in the Irish *balg*, 'a man of erudition.' In Brittany, it is even now adopted as an appellation for a priest, as Bel-eg—as I can personally attest, from a short residence in that interesting and hospitable country.

In the Septuagint version בל Bel, or בל Beal, is rendered by Ηρακλης, a term equivalent to one of the early Cimmerian celebrities of antiquity, surnamed indiscriminately *Wrchol*, *Ourchol*, *Archol*, *Archles*, from his prerogatives of *wrch*, 'high, elevated, distinguished,' or *arch*, 'chief, principal,' and *ol* or *oll*, 'all, whole, wholly,' and corresponding with the acoustic Phœnician form of '*Orcul*, or Ore-ul, 'light of all.'

In reference, then, to this Archol, Wrchol, or Orcul, certain expressions, philologically inapplicable to those who claim him either as an indigenous Syrian Orcul, or ηρακλης, will be found so intimately connected with the Cimmerian as to furnish us with another link of allied support and identification.

Given, the term *Carcharian dog*, to find a result. What did this expression signify in the fable, as propagated in Greece, respecting Hercules?

I refer sceptics to the Hellenic source, if any, of their own cherished and fabled predilections.

The modern Latino-Græcists, in their suicidal attempts at the root extraction of our term, *seize at random* upon *kap* or *χap*, the penultimate or antepenultimate of *καρχαρος*, from its meaningless resemblance to, and illogical deduction from a Hebrew word accidentally ending in *r*, with or without a correlative application.

Let us imagine the *whole* of the *borrowed* term to be dissyllabic or trisyllabic, as *kap*, *χap-os*, or *καρχap*. Now, the *os*, being terminal and 'having no legs to stand upon,' must, of course, be thrown overboard. There remain then two syllables—*kap* and *χap*. Either the one or the other is slighted, as an unworthy and useless member of Greek, Hebrew, and Phœnician societies. Let *car*, gratia exempli, be ignored. *Xap*, then, is 'cut and dried' from the Hebrew כר *Saw*, called *ger*, and then the *whole* term is forced to be 'very cutting'; upon this the *saw*, being probably rusty from want of *lingual oil*, they accordingly render it 'very rough and very rude': yea, after a while, it turned out very 'wicked,' in consequence of a further unfortunate deficiency of *grease*. The *ger* or *saw* eventually corroded, and then it became very 'snappish' as a hungry, *half-fed* dog would be apt to do, and metamorphosed itself into two, *i. e.*, the one (take which ever syllable you like) became a silent, the other a *noisy*, an empty-headed academic, member of the Græcian house of representatives. But, unfortunately for the above sample of *rooted* wisdom, there is another

Hebrew *ger*, signifying 'a stranger,' which, as though by prophetic instinct, seems to *estrangle* the garbled derivation altogether. What, then, is the interpretation?

The term, Cimmericè, is, *naturally* and simply, derived from *carchar*, 'a place of detention, confinement, a prison,'—the epithet of which is, consequently, 'detained, confined, imprisoned, entombed,' with other analagous expressions. But how is this sense acquired? *Carchar*, from the root of *carch*, having its elements in *c-ar-ych*, as *c*='dal neu gynnal'='a keeping,' and *r* or *ar*='inward force,' and *ych*, a termination implying 'encircling:' hence, it means an 'encircling safeguard,' *litera de litera*, a *confined state*.

With the merits or demerits of the myth, fable, or conte de fées, I do not interfere in any way further than by transcribing the following statement from the annotations of Carne, Oxon: "Hercules," says the author, "was fabled to have been, when shipwrecked, *swallowed* by a *κηρος*, in whose belly he remained *entombed* three nights and escaped again alive. This monster is termed *καρχαρος κυων*, or 'the Carcharian dog of Triton,' which Bochart makes to be, not a whale, but a shark, the epithet having relation to its terrific jaws and teeth, and which is called 'laima,' from its voracious throat and monstrous swallow."

This passage requires a few words of comment.

The Cimmerian term for shark is *môr-gi*, or sea-dog, from *môr* and *ci*, also *llamgi* and *tagci*.

The *lamia* or *laima* is, Cimmericè, 'a generic animal,' one of the amphibious propellants, and characterised by means of *legs*, *wings*, or *fins*, from its its root of *llam*, 'a stride, a creep, a skip, a slide.'

This propelling idea is perceived in *llymread*, a sandfish; in *llamidydd*, a vaulter, a porpoise; in *llamwr* one who strides or steps; and in *llymgi* 'a sorry dog,' or *lamiagi*, a species of *morgi*, as above. Hence the Cimmerian and Hebrew verbs *llyncu* and *levalong*, or *llyfahong* acoustically, and כָּלַע, to swallow, *radically* coincide.

Whether the prehistoric *lamia*, or *môrgi*, corresponds with the '*squalus maximus*' of modern nomenclature, I pretend not to divine; or whether, "as a basking shark, it lay, as Kolben informs us, on the surface of the water, as if to sun itself, and capable, from the immensity of its jaws and gullet to (*llyncu* or) swallow a full-dressed man; or whether it was a migratory fish." But of something else to be proved in the sequel I am not so doubtful, nor so sceptical. Bearing in mind the above, let us proceed.

"The singularity of this great animal is," says Carne, on the authority of certain naturalists, "that it has nothing of the fierce and voracious nature of the shark kind, and is so tame as to suffer itself to be approached, and even stroked. But it is equally

singular in this, that its food consists almost entirely, if not quite, of sea plants or marine vegetables. Linnæus says it feeds also on medusæ (genre de vers radieres) or stellated worms or spawn, but no remains of fish or of any devoured creatures have been discovered in the stomachs of the numbers that have been cut up, but only green stuff, the half-digested parts of Algæ (and other apparently inanimate matters). Now this clearly is the likeliest fish ever discovered for the reception of a human being, through a divine impulse, unbitten and unharmed, and which would very gladly disgorge its unusual subject again for its own relief; and as the disposition of this monster is so bland, and its fare so entirely vegetable, the interior of this capacious *dag* would exactly agree with the prophet's description, 'The weed was bound about upon my head.' "

Now, it may be asked, What is the original idea conveyed in *dag*, or rather דג, *dag gedol*, as we find it expressed in the Hebrew text.

*Dag*, then, Cimmericè, signifies, primarily, 'what is produced, elongated by way of opening,' as a 'cavity, expanse of entrance, a throat, a gullet, a swallow,' as in the phrase, 'Y bwystfil a *dag*-odd y creadur,' the beast swallowed, throttled, or entombed, the creature. The verb *tag*-u does not necessarily imply the act of bruising or emaciation.

Secondly, it signifies 'what is produced or effused as germ,' thrivable, as weed or stalks: hence the Hebrew דגן, *dagen*, wheat, and דגה, *dajah*, to fecundate like fish, as in Genesis, "Let them grow [thrive or fecundate] into a multitude "

*Gedol* signifies the terrible one, the monster, as *cors-y-gedol* in Merion, 'the swamp of the monster.'

Bel will not allow me to prolong the application of the *key* any further. Let us, then, return to Baal.

At other periods Baal signified the idol of Oriental worship, and corresponded with Bali, of Hindoo mythology, as well as with the deity of the Assyrians, Babylonians, Chaldeans, Tyrians, and Sidonians. Now let us, by collating Cimmerian, Hebrew, and Greek expressions in reference to morning and evening twilight, endeavor to discover other latent truths respecting Baal. The English version addresses the king of Ba-Bel as *Lucifer*, son of the morning, as, "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations." Here the original Hebrew term *hilel* is rendered Εωσφερος by the Septuagint; elsewhere, the Hebrew *Beker* is rendered 'morning,' and *Shecher* 'early dawn,' with εως as the sole correlative interpretation.

The term *hilel* may be derived from the Hebrew *halel*, 'to irradiate, to shine'; but the term, to be a light-bringing-compliment to King Bel, would be found possibly in *hil*, 'an issue, a progeny,'

and *el* or *ail*, second—as thus *systematically* reflecting a peculiar honor on him by an imputed connection 'with the movements of the true, original *hil*, as *hail-haul*, the *reflex* of the *primary* luminary of the heavens.

Some of these nations worshipped the sun under this appellation; and others are alleged to have deified Nimrod as Baal, Bel, or Belus, a name supposed to have been generic among the early kings of Chaldea and Babylon, as the Pharohs, *Belins*, or Cæsars of Egypt, Prydain, and Rome. Traces of this root are also discoverable in Hannibal, and Hasdrubal, of Carthage, and resolvable into 'grace of God' and 'help of God.'

With reference, however, to Phœnicia and Syria, this view of ultimate solar worship is substantiated by the statement of Herodian, as well as by the frequent occurrence and conjunction of both expressions (namely, Baal and the Sun, *i. e.*, Apollo or Bel) on "ancient Carthaginian coins and Palmyrean inscriptions." Hence it is evident that this worship has left deep traces of its existence throughout the Indo-European race, in the earlier ages of patriarchal life.

From the combined general character of Oriental and primeval western worship, as hastily sketched from above, it is therefore not highly impossible that Bel, or Baal, once signified the true Lord of the universe, and that his worship degenerated into a material element, whether of 'sun, moon, or stars.' Sanchoniathon, the Egyptian, who flourished about 1400 years before our era, that is, in the days of Joshua, son of Nun, states, as quoted by Eusebius, "That the Phœnicians in patriarchal times worshipped the sun as *τον μονον Ουρανου κυριον*, the only Lord of heaven, under the name of *Βεελαμεν*, whom, *en passant*, Eusebius affirms to be identical with the later prerogatives of the Greek *Ζευς* or Latin *Deus*.

It is also averred that *Baal-berith*, or *Belbrith*, the Lord of Confederacy, or God of Treaties, corresponded with the functions or attributes of *Ζευς ορκιος*, of *Deus Fidius*, or the faithful god.

"In the British Isles," also says a distinguished Celtic writer, "the worship of Beal was celebrated by fires kindled on the mountains. This worship has left deep traces in the popular traditions. The druids kindled fires on the cairn on the eve of the first of May in honour of Beal, Bealan (the sun): that day still retains in Ireland the name of *La-Beal-teine*, that is to say, the day of Beal's fire." The old Irish name of the year is *Bealaine*, now corrupted into *Bliadhain*, *i. e.*, the circle of *Belus*, or the circle of the sun."

This usage is primarily accounted for by the rational, and in some respects excusable, if not natural notion, in the absence, neglect, or annihilation, '*bien entendu*,' of purer and more sacred principles, that the solar effulgence was the representative of

the deity himself, until at length that luminary was regarded by the eye of a blind and bewildered faith as the real patron deity, all worthy of adoration, until eventually the fire-worshippers of the world began, as above cited, to multiply holy fires and temples (but *never idols or images*, or Roman penates, as since introduced) in honour of their deifications, on the tops of mountains. This holy fire principle has not yet ceased its round of temple lights in mid-day darkness in certain sections of our modern globe. Whence torches, or flambeaux, blessed, en rôle, by the chief officiating priest, and lighted at this alpine feu sacré, were seen hurrying down the slopes to feed, or replenish, the altaria of the plains, and thence to others as the exigencies of the case demanded.

These extraordinary national displays of holy fire, if not indispensable to the unique requirements of solar worship, were, nevertheless made subservient, as calendars, to historical bardic data, to festive amusements, and to degrees of fellowship in the institute.

As, from the evidence above cited, the Bel of Brydain, Ierne, Phœnicia, and Syria, seems to have, at a later period, a common identification of attributes in a solar, or heaven-dominant, aspect, let us now endeavour to re-mount the scale of time by a few cycles of Saturn, and find out whether any traces of him can be found among the mighty imperial kingdoms of Central Asia under some other hallowed prerogatives of pagan majesty.

This name, then, is, according to late discoveries, found *second* among the thirteen great gods of Assyria, as they occur in triadic cuneiform characters on the upright tablet of the king, as deciphered at Nimroud under the classification of *Saturn*, or father of the gods, as wonderfully worked out of chaos by the almost superhuman efforts of a Rich, a Botta, a Layard, and a Rawlinson, to the dismay and confusion of historic cavillers.

An inspection of Babylonian monograms cannot be otherwise than extremely interesting and important to the penetrating student of primeval druidical emblems.

The Babylonian monogram of Bel bears an analogy in some respects to the druid emblem of 'Pelydr Goleuni,' which I have humbly endeavoured to work out in another page.

The difference, however, between the Asiatic and European characteristics, whether of imperial ciphers, religious symbols, or metaphysical representations, consists merely in a detached, rather than an attached point of contact. The three lines of the latter are separate and distinct, whereas the three points of the former rest severally on a triangular basis. [See plate.] Each of which has been thought to represent the Trinitas in Unitate.

In this Babylonian Bel, or Saturn, I discover, sine dubitationis umbrâ, the Cimbric Hyperborean Sateyrn of our druidical

Saronides. In the course of time he became known as the borrowed 'frigida stella Saturni' of another school. This Cimbric planet, then, was astronomically proved by the Cimmerian Institute to have had, without a compeer, whether in Egypt or Chaldæa, until replaced by an Herschelian Georgium Sidus or Uranus, undisputed *sovereign sway* in aerial space, and to have maintained his *fixed state*, or *regal stand*, within its own self, in the absence of a belt-discovering telescope, and other appliances of modern science, on the very verge, or point extreme, of their own true, far-sighted, solar system.

I am afraid the painted school of skins cannot comprehend the happy, the celestial appropriateness of this Cimbric planetary designation, as being so immeasurably beyond their puny ken, 'in the regions above,' and verging towards 'the firmament of stars.' 'The two-fold chrystalline heavens,' and the still more distant 'primum mobile,' the 'shechekim,' or 'atmospheric ethers,' of druidical, Ptolemaic, and Hebrew systems of the universe.

In addition to the above, other truths may be, and are, evolved.

Primarily, that the druids, in a strictly scientific aspect, as well as in a purely mathematical point of view, must have been geometrically cognizant of the cycles of the sun and moon, of twenty-eight and nineteen years respectively.

Secondly, that they were not ignorant of the interval of time in which Sateyrn was periodically known and proven to complete an entire circuit of the heavens in reference to the sun; and thereby to embrace a revolution of twenty-nine years and a half, in reference to the manifold requirements of the institute.

Let the additional testimony of a Plutarch, so far as it goes, convey the following astronomic piece of information to all New Zealand chiefs of history, and their school;—"That the inhabitants of the Hyperborean island kept every *thirtieth year* (minus six moons) a solemn festival in honour of Sateyrn, when his star entered into the sign of Taurus."

What patience! what zeal for science! what noble, what divine qualifications! what successful observations! what accuracy of detail, there must have been in the Troiau of our prehistoric Saronides! I ask what per-centage of the very learned and inquisitive Hume and Maunder school ever saw Sateyrn? How many of these self-satisfied civilisers, and promoters of modern science as applied to history, can distinguish him from Jupiter, Mars, or any other planet enrolled in the canopy of heaven? Comparisons, I admit, are odious! are they not called for, year after year, by the slanderous aspersions, by the technica memoria repetitions of the parrot order of scribes? The vastness and profundity of druidical metaphysics, the accuracy of their astronomical and other multifarious acquirements, were not ignored,

passed over, and insulted by Rome's greatest orator. Go and consult Cicero! *inter alios*. What causes, then, the difference? *the one knew* the mental calibre of the lectures given to the *multitudo juvenum* of Europe by the institute of druids; *the other does not know a tittle*, except sundry fragmental allusions, mendacious of paint, skins, and roots, in the nursery-tale-formed history of his sapient youth, and the more polished extracts in his manhood from a Macaulay redundant of ante-historical touches of sublime inaccuracies.

In addition to the corroborative testimonies of Sanchoniathon, Eusebius, Plutarch, Cicero, and Cæsar, in reference to the profound and learned instruction necessarily received by British and Gaulic youth, I will cite a quotation from Diodorus Siculus, in his own quaint style, respecting the periodical knowledge of sidereal revolutions carried into effect by the *scholastic inhabitants* of the *Hyperborean* island—our Ynys Prydain:—“The inhabitants believed [on certain data known to him and them] that Apollo [or Bel] descended into their island at the end of every nineteen years [*i. e.*, the cycle of the moon], in which period of time the sun and moon having performed their various revolutions, return to the same point, and begin to repeat the same revolution. This is called by the Greeks the great year, or the cycle of the meton.”

Again, I cannot allow myself to quit Phœnicia, its gods, and Temple of Orchul, or Orchoul, with his cestus and club cut at a Saronis of the druids, without adverting to a most extraordinary historical event bearing on the stern prehistoric realities of triadic records, that took place in the reign of Ithabel, or Eth Baal, the fifth king of the Sidonians, a priest of Astarte, and father of the queen, wife of Ahab, King of Israel, (in the year 918 or 910 B. C., according to chronological versions.)

The second and third clauses of the “triad on awful events” allude to “*the trembling of the torrent fire*,” and to the intensity of the summer drought that proved destructive to animate and inanimate creation.

The manifold bearings of the triad in reference to the rainless, *dewless*, *tumps* of Ynys Prydain and the far east, were never lost sight of by the bards of all ages. Certain historical allusions have been handed down to us in some of the ‘*magnum numerum versuum*,’ (vel *sententiarum*) of the druids, which Cæsar unintentionally corroborates, if not as to the nature of their historical contents, at all events as to their antiquity, from generation to generation, from local tradition to local tradition. Sometimes in a form or *opus canendi vel scribendi*, I am free to admit, of a hitherto unintelligible, if not inexplicable, intactness of identification, unless supported by foreign evidence bearing on the main features of the event, unless they can be made referable to the

more salient points of such a catastrophe, in relation to the partial, if not total, extinction in certain cases, of divers tribes of the human family, of beasts of the field and birds of the air, as well as to the unexampled forlorn aspect of the wide domain of nature itself.

Let us, then, ascertain whether any events parallel to druid lore are to be found in any of the annals of sacred or profane literature in reference to *dewless and rainless phenomena* about the age of Homer, and the early kings of Israel, coincident and coexisting with the antiquity of the triad under consideration.

In the year 1056 before the Christian Era we read in Samuel relative to a corresponding '*twnpath diwlith*' of prehistoric Prydain, the following remarkable natural similarity of convulsed action in Palestine and neighbouring countries :—"Ye mountains of Gilboa," says the sacred writer, "let there be *no dew, neither rain*, nor fields of offerings." Again, in the years 918, or 910 B. C., as stated by the author of the "Evidence of Profane History," chapter xiv, I find these words :—"The prophet Elijah was sent by the Lord to Ahab and his idolatrous queen, the daughter of the King of Sidon; and his threats of divine judgment were followed by a drought of three years, during which time *neither dew nor rain* fell from heaven; and in consequence of it a famine devastated not only the land of Israel, but that of Phœnicia." This fact is substantiated by the Jewish historian, Ant. C., viii. c. 13. The Tyrian annals recorded one or other of these droughts, as we learn from Josephus, who thus quotes the historian Menander: "In the time of Eth-Baal there was an extreme drought, which lasted from the month of Hyperberetœus, till the same month of the following year. Prayers being put up for averting the judgment were followed *by mighty claps of thunder*," of a character and intensity till then unknown.

Again, in 1 Kings, xvii.—"As the Lord God of Israel liveth, before whom I stand, there shall be *no more dew nor rain* three years but according to my word."

Also, in St. James's Epistle, in allusion to some of the above recorded events, it is stated that "It rained not on the earth by the space of three years and six months."

With the preceding confirmatory extracts let us compare a parallel or analogous result in the distant Indies with the *triadic* '*thundering, trembling torrent of fire*,' as a never-dying Umbrie tradition of the then Imperial Rome:

Jam rapidus torrens Sitientes Sirius Indos  
Ardebat cælo, et medium sol igneus orbem  
Hauserat, arebant herbe, et cava flumina siccis  
Faucibus ad limum radii tepefacta coquebant  
Cum Proteus consueta petens è fluctibus antra  
Ibat, eum vasti circum gens humida ponti  
Exultans, rorem latè dispergit amarum."



Hence do we discover, separate and uncollusive, yet, on the main points, not inaptly corresponding evidences of extraordinary phenomena of a peculiarly miraculous order, revealing at unknown epochs, the recollections of each other, so to speak, on perfectly neutral ground of far distant accuracy, wonderment and dismay. In other words, the authenticity of the Hyperborean triads is seen thus amply guaranteed by an inspired chronicler of Israel, by a Jewish historian, by an annalist of Tyre, and, lastly, by the historic effusions of a Roman poet.

When doctors, learned in the law, agree,  
Who shall dispute the soundness of their plea?

But, to revert once more to the text of Taliesin's formula of ceremonial worship. The expression, 'Llad yn Eurgrawn,' is paraphrased by Dr. Owen Pughe into

"Diod mewn aurgyrn,  
"Aurgyrn mewn llaw";

*i. e.*, 'a libation of wine in a golden goblet in the hand,' and prefigures or answers to the Virgilian description of 'Gravem gemmis auroque pateram,' *i. e.*, 'a golden patera, studded with gems': hence,—

"Quare agite, o juvenes, tantarum in munere laudum  
"Cingite fronde comas, et pocula porcite dextris,  
"Communemque vocate deum, et date vina volentes  
"Dixerat, Herculeâ bicolor quum populus umbra  
"Velaritque comas, folisque innexa pependit  
"Et sacer implevit dextram scyphus."

With these and similar passages, as well as those referring to the flowers and to the trees of the field, as symbols of a druid creed, compare the Homeric expressions, 'Ἐδεξατο χειρὶ κυπελλον,' 'δεκας ἀμφικυπελλον,' and 'Κουροι μὲν κρητῆρας ἐπεστεψαντο ποτοιο,' and other passages of like import. The next four lines of the Taliesinian formula have been interpreted by the other learned annotator to signify "The hand on the knife and the knife 'ar flaenor y praid,' the 'spem gregis,' or the first-born of the flock or herd." Thus we find the druidical sacrifice here performed corresponding also with another passage from the same author:—

"Quatuor hic primum nigrantes terga juvencos  
"Constituit, frontique invergit vina sacerdos  
"Et summas carpens, media inter cornua setas  
"Ignibus imponit sacris libamina prima,  
"Voce vocans Hecaten cœloque Ereboque potentem  
"Supponunt alii cultros, tepidumque cruorem  
"Suscipiunt pateris —ipse atri velleris agnam  
"Ense ferit, sterilemque tibi Proserpina vaccam."

Again, in the Georgics, the sacrificial ceremony was thus celebrated :—

"Scæpe in honore deum medio stans hostia ad aram,  
 "Lanea dum niveâ circumdatur infula vitta  
 "Inter cunctantes cecedit moribunda ministros,  
 "Aut si quam ferro mactaverat ante sacerdos,  
 "Inde neque impositis ardent altaria fibris  
 "Nec responsa potest consultus reddere vates,  
 "Ac vix supposite tinguntur sanguine cultri.

We now come to the *Buddrodydd Feli*, or 'Bel, the bestower of gifts, as banquets and wines, and so forth,' in his dignity or quality of deified king and priest, by the intermediation of his vates, sacerdotēs, and ministri.

"Instaurant epulas et mensæ grata secundæ  
 "Dona ferunt."

Again let Virgil describe the generic Bel of Ynys Prydain, in his regal attributes of *Rhi*, as prince or king. Let him also point out and antedate his chronological appearance on the stage of primeval life, as a pure emanation of gorgeous Orientalism transplanted westwards :—

"Atque equidem Teucrum memini Sidona venire  
 "Finibus expulsum patriis, nova regna petentem  
 "Auxilio Beli. Genitor tum Belus opimam  
 "Vastabat Cyprum et victor ditione tenebat."

And elsewhere he goes on to depict and sanction his title of 'Buddrodydd' in the forthcoming ceremonial banquet :

"Postquam prima quies epulis, mensæque remotæ  
 "Crateras magnos statuunt, et vina coronant  
 "Hic regina gravem gemmis auroque poposcit,  
 "Implevitque mero pateram, quem Belus et omnes  
 "A Belo soliti."

In another poem, of a different order, and referring to other subjects of later antiquity, Taliesin speaks allegorically of

"A serpent with chains,  
 "Towering and plundering,  
 "With armed wings,  
 "From Germania."

Compare these passages with the above :—

"Fugit illicet ocyor Euro  
 "Spelumcamque petit; pedibus timor addulit alas  
 "Ut sese inclusit; ruptisque immane catenis  
 "Dejecit saxum."

"Paribusque revinxit  
 "Serpentem spiris—ventosque addidit alas."

Compare, also, 'Draco multifidas linguas vibrare' of Valerius Flaccus.

And, finally, in reference to the Virgilian and druidical doctrines implanted on a knowledge of the "herbæ, flores, comœ, populus, arbores, et folia," there is more than a mere poetic or Cimmerian co-incidence of floricultural and arborean allegory of language. The science was one of Oriental origin, and grew into vitality and magnitude of religious dimensions under the fostering aid of druidical cultivation and traditionary lore, at epochs anterior to the written and borrowed verse or prose of Greece and Rome.

As Taliesin must necessarily have represented the ever-recurring viva voce germs of druidical knowledge, as acquired by him and communicated by members of the institute, and by him and others again to other bardic European students, it might perhaps be not uninteresting to ascertain something respecting the recon-dite allusions or insinuating processes of deduction arrived at in that mysterious free-mason-like school in reference to the symbols of the forest. I am indebted to Michelet's history of France for the following quotations, as found in the 'illustrations,' but derived from Armorican and Cimbric sources. I reserve the application to a future occasion.

"I know," says Taliesin, "the intent of the trees; I know which was decreed praise or disgrace, by the intention of the memorial trees of the sages," and he celebrates the engagement of the sprigs of the trees or of devices, and their battle with the learned; he could delineate the elementary trees and reeds, and tells us when the sprigs were marked in the small tablet of devices, when they altered their voice: and so forth.

The Bucolics and Georgics of Virgil abound in druidical or allegorical mysteries, both floral and arborean.

"Trees," according to the same authority, "are still used symbolically by the Welsh and the Gaels, [but in a totally different aspect]. The hazel, for instance, signifies 'love betrayed.' The Caledonian Merlin [Taliesin is Cambrian] laments that 'the authority of the sprigs was beginning to be disregarded.' The Irish word *aos*, the primitive meaning of which was 'tree,' was applied to a man of letters. *Feadha*, wood or tree, became the designation of the prophets, or wise men. In like manner, in Sanscrit, *bôd'hi* signifies 'the Indian fig, and buddhist means 'the sage.'"

"And, as imagination bodies forth

"The form of things unknown, the poet's pen

"Turns them to shape, and gives to airy [*something*]

"A local habitation and a name."

## LECTURE IV.

## SYMBOLA ELEMENTORUM VEL SEMINA RERUM.

---

"*Signs* are either to represent or resemble things, or only to intimate and suggest them to the mind. And our *ideas* being the *signs* of what is intended or supposed therein, are in such sort and so far right as they do either *represent* or *resemble the object of thought*, or as they do at least intimate it to the mind, by virtue of some *natural connection* or proper appointment."

---

## SYMBOL I.

---

"As I walked by myself I said to myself,  
 "And thus myself said to me,  
 "Look to thyself, and take care of thyself,  
 "For nobody takes care for thee!—  
 "So I turned to myself and I answered myself  
 "In the self-same reverie,  
 "Look to thyself, or look not to myself  
 The self-same thing will it be."

---

THE symbol **I**, under the idea of its entire alphabetical unity, and perpendicularity of stroke or bar, as exemplified in Coelbren y Beirdd, inherently represents *man*, in his '*mynediad uniongyrchawl*,' as the first person, the pronoun par excellence, the prenomination, the supreme head or ruling power, in contradistinction to the general horizontal or zig-zag attitude of the brute creation, and signifies an upright, dependent yet independent quality, as far as regards dignity of creation and destiny, the elements of intelligence, and the instincts of forethought, whether as a poetical, a religious, or judicial agent in the scale of druidism. Hence the traditional adaptation of the sign or expression to an unique aspect or condition of the mind, as '**I** fawr,' ego magnus, I the great; 'y f **I** fawr,' ego ipse magnus, I myself the great

one—to him who egotistically arrogates, right or wrong, a superabundance of any authority or personal importance, as “man, proud man, dressed in a little brief authority.”




Unigol wyf a syth  
O fewn Drywyddiaeth.

or,—

Apart am I, and erect,  
Within the circle of druidism.

## SYMBOL II.

“Set thine house in order.”

THE symbol  conveys to my mind an idea of protection to man (on the authority of the first axiom) from the inclemency of the weather, on account of the projecting ledges jutting out from the summit of the wall, and encircling him, so to speak, with arms or wings of defence, and thereby representing the  *to*, or *to*, a roof with its gable-end, against animate or inanimate aggressors—either from the heavens above or the blasts of the plain, when thus reposing beneath the shelter offered. Hence, by a process of natural induction peculiar to the divine originality of Eden and the Adamitic dispensation of the language, this emblematical shelter became resolvable into that of residence—in fine, a  *ty*, or *ty*, a house, and thereby originated the name and exact sound of the antediluvian Noachidic Coelbrennic character, which, in its turn, has given birth to and assumed, in cycles of ages, a variety of shapes, and, in the majority of cases, an analogy of pronunciation adapted to the euphonic caprice of nations. Compare this character with those of other nations.


Thus did other nations, on a similar principle of original copyism or adaptation, borrow and improve their incorporated Grecian or Hebrew nomenclature from its forced or apparent resemblance between the shape of the letters and the natural form of the object so denominated, as the following samples must for the present suffice: *Aleph*, *elyf*, cattle; *beth*, a house=*bwth*, a hut; *gimel*, or, more phonetically correct, *gamal*=*gamyll*, a male camel, *gamell*, a female camel; *daleth*, a door or leaf=*dalen*, a leaf, or *dalaeth*, foliage, or the Arabic *dal*; *wav*, a hook or plug; *caph*=*caf*, a cave; *ain*=*cnaen*, the eye, bud, or shoot of a nut; and so forth. I have heard several distinct pronunciations of *ain* by different Jewish nations: I therefore fixed upon *cnaen*, not merely from the comparative identity of sound, but also from the inborn resemblance it bears to its own interpretation.

## SYMBOL III.

---

“How fleet is a glance of the mind!  
 “Compared with the speed of its flight.  
 “The tempest itself lags behind,  
 “And the swift-winged *arrows of light*.”

---

THE third druidical symbol, , sometimes found impressed on our British prehistoric coins, and invariably affixed to the periodical programmes of bardic congresses, contains *three* strokes or bars, one perpendicular in the centre, and two oblique lines, one on either side. What can these druidical hieroglyphics of an Asian, Egyptian, or European type or tendency signify? They must have some recondite intelligible meaning or other. The solution of this enigma has not hitherto been, philosophically or otherwise, grappled with, as far as my scanty reading of Cimbric literature enables me to judge. I venture, therefore, though unsupported by bardic authorities and despite the reticence of unrevealed documents, to hazard, in all the humility of an inquirer after the mysteries and revelations of truth, an opinion of my own. I pretend not to the elaborate researches of a Belzoni, a Layard, or a Rawlinson, in this new field of labor. “Better a failure than no attempt, or never turn, never spin.”

In the central perpendicular line, according to the definition already given, I detect the Penderwydd or President of the Druidical Institute, in his quality of ‘Un Benaeth’ or one supreme head of ‘unus præest,’ or pontifex maximus and focus of intelligence, as a *representative centre* of Noachidic *divine unity*. And in the diverging lines I discover two other graduated emanations of the triadic institute, represented by an imputed less effulgent imagery of humanity in the deviating persons of the Penbardd, or chief presiding bard, and the Pen Ofydd, or chief ovate, and reflecting the halo of their alliance by a distinct yet inseparable union, as *Arwyddion* or armorial bearers, to the Penderwydd. Each of these divisional supporters do not aver, much less infringe upon, according to the unfathomable law of Unbenaeth, the equality of official rights or privileges of the other, inasmuch as the radiating lines of demarcation do not touch or trench upon the prerogatives of each other from any real or imaginative point of contact.

These lines or rays of light, I apprehend, maintain a separate, an individual, an indivisible ideality or existence of their own, as, ‘Pelydrau goleuni,’ or ‘radii luminis, a ‘tria juncta in uno’ of primary elements: in fact, a celestial alliance of uniformity,

conformity, and substantiality, in luminous life and action, in regard to the favored numerical doctrine of 'Three,' as, 'Dechreuad pob peth neu Creawdwr anian'—the 'Principium omnium rerum vel Creator naturæ'—or the 'Princeps omnium'—the 'Divina potestas' of a later school, as well as in reference to its varied prefiguration in the druidical economy. Hence the Apollonic *Pateræ*, or Gaulic priests of Bel, the Bel-ig *Peithorau* of Prydain, became, in their turn, the *sacred expounders*, in unison with those of Israel, of an organized 'Oeddsyddaw' of creation, i. e., literally, a condition of 'past, present, and future,' and corresponding, if I am not much mistaken, to what a scholiast represents the *ternarius numerus* of Aristotle and Plutarch to signify, namely, a "Princeps omnium continens in se, Principium—medium et finem," in connection with the power imputed to the superior and inferior divinities.

Again do we find this symbolical number or *trigeir* of the bard appropriated to the '*Triphed Athrawl*,' or professorial tripod, as symbolical of *awen*, *anianeg*, a *moeseg*, a *poetical genius* by the beirdd, *natural philosophy* by the ovyddion, and *metaphysics* by the derwyddon; which high order of teaching has been classified by the bards as the druidical '*Tri-goleuad-byd*,' or the *tria lumina mundi*, the *three* metaphorical illuminations of the world in contradistinction to the natural, as the *Huan*, the *Llun* or *Lleuad*, and the *Ser*, or sun, moon, and stars.

Again, we read of '*gwyddoriaethau damcanawl*,' or the *theoretical sciences* being enumerated as *three in genus*, namely, *anianyddiaeth* or physics, *mesuronïaeth* or mathematics, *anianddwïaeth* or *physico-theology*. Hence the prophetic bardic announcement of '*gwyn ei fyd*' or happiness assigned to him who would be able to unravel this symbolical mystery by adapting it to some triadic formulæ or other, by a '*trigeir* or *heniaeth gysefin*,' i. e., per tria verba in antiquissimâ linguâ, by means of three expressions or ideas in the *original* tongue.

"Gwyn ei fyd y geneu yn rhwydd gyfeistrin  
"A lefaro trigeir o'r heniaeth gysefin."

The *ternarius numerus* is also exemplified when the druids, dressed in white surplices, dedicated, at the yew and oak surrounding lakes of adoration, consecration, and the sequestered flowery grove of Ior, triple offerings of garments of white wool, linen, and victuals, in honor of the unknown god. The ceremonial of the lake lasted *three* days, amid the enthusiastic accompaniments of song, harp, and bardic recitations. Hence, Virgil—

"Speluncæ vivique lacus,  
"Speluncæque lacus clausos lucosque sonante  
"Divinisque lacus, et averna sonantia silvis."

Again, we have triplicates of another order, as the Gleiniau Nadroedd, the Ova Anquinum of Pliny, which were little glass balls, chaplets, or bead-rolls, about the thickness of a finger, in ceremonial use among the institute, and were of *various colors*, as *green*, *white*, and *blue*; some of the equidistant larger ones contained the *three combined colors*, and thereby seemed in uniformity with all their teachings to signify a separation as well as an amalgamated union of three orders of druidism. The 'glain' were considered efficacious in occasioning success and happiness to such as conformed themselves to certain rules and regulations, and to those who chose to wear these badges of sacredness about their persons. The Roman naturalist of that day was not unconscious of this talismanic quality or secret virtue imputed to them; nor does it appear that this pagan practice has even now become obsolete in another credulous order of faith-inculcating imitators.

Three other favourite colors were also found intermingled with the ritual of the grave, when the assembled mourners either "clad themselves in arms and clothing of blue, red, and white colors, and mounted on big beautiful horses."

"Gwedi Gwrn, a choch, a chœin,  
"A gorweddawr mawr minrein."

Moreover, this triadic doctrine was, on similar principles of imitative action, diffused and applied throughout the regions of the East and West.

It is an indisputable historic fact that, inter alia scientiarum elementa, plagiarised and adapted to Hellenic institutions, without its proper weight of acknowledgement, "Pythagoras borrowed from them (the druids) his doctrine about numbers, to the mystical energy of which he ascribes the formation of all things."

Compare also the Jewish doctors of law, the magi of Persia, the priests of Egypt, the gymnosophists of India, and sophists of Chaldœa, Babylon, and Nineveh, as seen in Layard.

This doctrine was also applied to the characteristic agencies and power of Iaupetur, Nafdon, and Plaautwn, as in 'Jovis trifidum fulmen,' in 'Neptuni tridens,' in 'Plutonis canis triceps.' Hence, also, the expressions, 'Parcæ tres,' 'Furiæ tres,' 'the bronzed tripod of Apollo,' the 'statues of the three Sybils near the rostra in the forum,' the 'tria nomina Diana et Apollinis.

Not to multiply instances, this doctrine was in force among the Jews even to the Apostolic age: hence the *τρίτος ουρανός*, the third heaven, equivalent to the material heavens or celestial fluid of the triads, in reference to which Solomon, in his sublime prayer to God, says "the heaven of heavens cannot contain Thee," who was the alpha and omega of eternity without date, of duration without limit, of futurity without end.

Hence the Cimmerian and Ptolemaic systems of astronomical



and astrological triplicities. According to the latter "the triplicity preserved accordance with an equilateral triangle, and the whole zodiacal orbit is defined by *three* circles—viz., that of the equinox, and those of the two tropics; the twelve signs are, therefore, distributed, in triplici numero, among four equilateral triangles."

The first triangle or each triad is formed by the three signs of Aries, Leo, and Sagittarius.

The second is formed by Taurus, Virgo, and Capricorn.

The third is composed of Gemini, Libra, and Aquarius.

The fourth constituted Cancer, Scorpio, and Pisces.

I leave, as immaterial to the question, the interpretation of their conjunctions and other imputed virtues or accidents of benedics and maledics, to the unique consideration of *serddewiniaeth* or astrology propounded in the Tetrabibloi of one or other nation.

---

#### SYMBOLS IV., V., VI.

---

"I took it for a faery vision  
 "Of some gay creatures of the element,  
 "That in the colors of a rainbow live  
 "And play i' th' plighted clouds,"

---

IN the symbols numbered 4, 5, and 6, and in their explanatory duplicates of 7, 8, and 9, I seem to scan, if I rightly apprehend their druidical power and life-like interpretation, a world of deep thought. These problems cannot, strictly speaking, refer to the qualities of man as an individuality, as they want the independent perpendicularity, the oblique unity—the attribute of humanity, as seen in the first and third symbols, as *Nôd-dyn* and *Nôd-Pelydr goleuni*. They must, therefore, in some way or other, bear some recondite elementary quality or index of thought, belonging to the wide domain of nature, as invented, unfolded, and elemented by patriarchal wisdom.

Prior, however, to my own analytical remarks on these mystic symbols of the antique world, I deem it expedient to lay before you the opinions of others, as far as I am aware of them, so that we may come to some distinct understanding as to what is already known respecting them, in point of historical elucidation, either as Sanscrit, Chaldæan, Egyptian, Hebrew, or Cimmerian invention.

In this inquiry I discard the modern claims of plagiaristic Greece, as *une ombre au tableau* in the distant horizon.

On the present occasion I purport only to briefly explain—

The Pentagon or the triple triangle—the *Cadelfen* or *Tywarchen pumongl*—symbolum elementorum vel symbolum salutis naturale [Nos. 4 and 7].

The Shield of David or Solomon's Seal, alias the *Magean* David or the Ychothym Shloma—the *Iaith-nôd* or the elementary Cimmerian key of Adamitic language [Nos. 5 and 8].

The Sri Tantra or *Khat Kon Chakra*—the double triangle—the Breint-nôd Derwyddon or the seal of the higher privileges of the Druids [Nos. 6 and 9].

The term *Cadelfen* is derived from *cadw*, to keep, and *elfen* (from *el*, a spirit, a self-acting movement, and *ffen*, a flowing principle) an element. The term *tywarchen* or *ty-warch-en*, essentiality of life, from *ty*, what includes, *arch*, what is high and round, and *en*, a living principle.

The Hebrew term *magean*, applied to the symbol and usually understood as a shield, and said to be derived from *ganan* or *gan*, a cover, a shield, has, I think, an ulterior Cimmerian origin. This beautiful figure must certainly have existed, *i. e.*, it had some name or other, prior to its adoption either as a shield, a seal, or an amulet, by Kings David or Solomon or the Hebrews.

What was that name?

Relying, as I am in duty bound to do, on the nature-depicting tendencies of Cimmerian elements, I hazard the conjecture that the Hebrews caught the phonetic sound of *magien* from the Noachidic Cimmerians.

What, then, does this expression signify?

The interpretation will be better gleaned and understood when we come to dive into the mysteries that will be brought to *light* as out of chaotic darkness. My humble opinion, therefore, is that it is no other than a natural representation of the *star-like light* produced *at night* by the *glow worm*, and symbolising a similar result by the mathematical figure.

Each of these mathematical problems will be found to be replete, in addition to their geometrical properties, with other elementary, symbolical, and philosophic verities, of which the keys of solution are to be found in the elementary wards of the Adamitic or Cimmerian language. Of which fact, I trust, I shall be able to give you satisfactory inductive proof.

Eckel, according to Archdeacon Williams, after having discussed in his elaborate work upon 'de Doctrinâ numorum,' the question of Gallic or Cimmerian coins, and the figures impressed upon them, thus writes "Of these minute sigilla or seals the most common

form is the pentagon, the same as is found on the coins of Velia and Nuceria (in Umbria, or Cimmerian Italy), of the Ptolemies, and especially of Pitane, in Mysia, [the once prehistoric homes of the Cimmerians.] At first, I did not value this sigillum so highly as to induce me to hope, what I more lately found to be the case, that it could in some degree contribute to the illustration of the theology and philosophy of the Gauls. ~~Here~~, then, how it was effected. All agree that the doctrine of the druids, whom the Gauls had constituted the arbiters of sacred and profane law, was the Pythagorean." Again, after having cited Cæsar, Diodorus Siculus, and Ammianus, in proof of druidical and Pythagorean principles, the author goes on to observe that the dogma of the immortality of the soul was so inveterate among the Gauls that some expressed a belief that Pythagoras borrowed his system from the Gauls. Clemens Alexandrinus writes that this was commonly believed. "After settling these points, let us return," says Mr. Eckhel, "to our pentagon—the cause of this description. According to the testimony of Lucian it was regarded by the Pythagoreans as a sacred symbol, being the triple triangle mutually implicated, consisting of five lines, and which is called by them '*Hygeia*' (i. e., *health* or *preservation*); and I will show that the pentagon on the coins of Pitane, occupies the place which, in other cases, is occupied by the figure of *Hygeia* herself," and this he afterwards performed.

Upon this passage the learned archdeacon makes the following observations:—

"The first inference to be drawn from the beautiful combination of this mathematical figure, and which Lucian expressly ascribes to the Pythagorean school of divinity and philosophy, is that its constructors were thoroughly conversant with geometrical figures of the most complicated character. Now, if a Greek philosopher, on being shipwrecked on an unknown coast, could, on discovering a right-angled triangle roughly delineated on the sand of the sea-shore, exclaim, 'I recognize the traces of a human being,' much more reason have we to express a belief that those who first adopted this elegant, although complicated, figure as the holy symbol of *Salus* (or the *conservative* power) must not only have been deep proficient in mathematical knowledge, but also great admirers of the truth expressed by the geometrical symbol. Such, we know, were the principles and practice of the Italian school of philosophy, who, in a later age, were called Pythagoreans, after a supposed founder of a sect, named Pythagoras. But, Aristotle, who in his works had often to encounter the doctrines of their school, never once mentions the name of Pythagoras. It is now absurd to ascribe a system, so widely diffused over the more ancient civilised world, to a Pythagoras, of Samos, supposed to have been born and bred in an age when

Hellenic free thought had already commenced its course, and was shattering to the very basis those symbolic and labyrinthine edifices under which the truth, as revealed from the beginning, was smothered and almost extinguished."

The venerable learned Archdeacon then goes on to state that "the equilateral triangle is to this day regarded, in Hindostan, as the symbol of Siva, and is represented on the water-jars of the worshippers"; and he refers us to a paper, written by E. C. Ravenshaw, in the Journal of the Royal Asiatic Society [which I cannot procure, with other references hereinafter mentioned], wherein will be found a body of valuable information respecting the use of the mathematical figures among religious Hindoos, and the doctrines which are connected with them, as interpreted by modern Brahmins. He then avers that these verities are to this day essentially identical with the tradition recorded by Lucian. Mr. Ravenshaw says, "It is a singular fact, that the double equilateral triangle which is engraved on the Sri Tantra, and whose origin and meaning have been explained, is stated, in Kitto's Biblical Encyclopædia, to have formed one of the most usual amulets worn by the Jews, and known by them as the 'Shield of David' and the 'Seal of Solomon.'" Mr. Ravenshaw adds, "It is difficult to determine to what nation this mystical symbol owes its origin, but it seems to have been common to all the primeval religions of Asia"; and now, it may be added, also to the primeval religion of Great Britain and Western Gaul, on the indisputable evidence of their ancient coins.

What further explanations have been given by Kitto and Ravenshaw, and others, in reference to the *solution* of the internal or external bearings of these symbols, I know not. In this dilemma, let the majesty of nature stand out in bold relief, as the surest guide and expositor to the Cymro—the starting-point and goal of all analytical autochthons of all climes, the Cimmerian Pharos of all ages.

Here various questions of elementary and intuitive principles suggest themselves to the mental faculties. Let us look at them in the face, without fear or equivocation. Truth needs no subterfuges or mental reservations: they belong to a trembling cause.

I.—Why was the interpretation of Khat Kon Chakra, of *ῥυγία*, *Hygeia*, or *health preserved*—why the idea of *Salus*, the conservative power, applied to one or more of these mathematical symbols, by the Cimmerians, Hindoos, Hebrews, Greeks, and Romans, of a later date, in preference to the opposite principle of *ασθενια*, or the destructive agent, or, in fact, to any other fortuitous doctrine or system of inductive philosophy?

II.—Can any one of these symbols be "reduced to its original element and the circumstances and relations amidst which it


came into existence discovered," so as to finally determine to what prehistoric nation these mystical symbols owe their birth, and to inferentially ascertain the *originators of mathematical science?*


III.—Are there any *ισοι λογοι*, *geiriau derwyddol*, or druidical formulæ, or certain *signal, verbal*, indications, so to speak, conveyed therein, so as to decide to what primeval religion of Asia or Europe they belonged?

IV.—Can a philosophical conviction be "grounded apart from vague conjectures and sporting possibilities"?

V.—Can an authentic philological or mathematical key to an uniform interpretation of the symbol be *literally, nominally*, and *scientifically* worked out, so as to give the '*palmm*' to the nation '*qui meruit palmm*' a *principio literarum*, and settle, so far as it goes *conjointly* with other potent and patent facts, the *primacy of language*.

Now, in the first place, to solve these not unreasonable propositions, a knowledge of the Coelbren y Beirdd or angular bardic alphabet is indispensably necessary to the examination and solution of the Adamitic problem. This Adamitic alphabet, be it never forgotten, is the primary representative—the *only exclusive* delineator, of *angular elements* in the world, and was immemorably adopted by Cimmerians, in accordance with the usages of the earlier races of mankind—to wit, the Chinese, Babylonians, Chaldeans, and Egyptians, as *symbols of thought*, and not solely the mere arbitrary representations of sound acquired by subsequent letters borrowed by Cadmæan plagiarists of Greece and Rome, and which to *them* are nought but tinkling cymbals of bewilderment.

2.—On reference to the table of plates, you will observe that I have alphabetically applied to Symbols No. 5 and 6, in Symbol 9, the Coelbrennic characters, or, rather, in modern default of usage, their corresponding Roman or English letters, to the different angles and triangles, and so forth, of the figures, as C in the east, A in the north, D in the west, W in the south, as well as  or ô circumflex in its own representative centre or square.

3.—In conjunction with this question, the interpretation of each *letter*, or rather each *word*, for with us each *character* is a word, as known intuitively to the Adamitic or Cimmerian language, must be thoroughly understood, as, for instance, in the case before us, the distinctly-ideal *terms* A, C, D, W, and , respectively. They are discoverable on similar principles of sense and emblematic sound as the T or other letters in the second symbol or *our Bardic System* of MUSICAL NOTATION.

What do these characteristic or Coelbrennic letters typify individually?—what collectively? K

4.—Let us, then, as corroborative evidence, have recourse, cursorily, to the authorised version of a geiriadur, by J. W. Thomas, of Arfon, in order to summarily condense their significations, Cimmericè and Anglicè, independently of my own elementary deductions on certain fixed principles.

## CIMMERIAN.

A ei hystyr yw "mynediad gogwyddawl gyda pharâad o unrhyw ddull neu ffurf."

C ei hystyr yw "dal, cadw neu gynnwys unrhyw wrthrych."

D ei hystyr yw "ymledaeniad neu eangiad."

W ei hystyr yw "ceùedd caethiwus, cyfyng, neu safle cafnawg."

O ei hystyr yw "dylifiad neu ffrydiad ymaith."

## ANGLICAN.

5.—A signifies 'an inclination forward,' continuance immovable, 'tendency to stretch round.'

C signifies 'the holding or containing any object.'

D signifies extension or amplification.

W signifies a 'narrow or servile concavity, or 'a hollowed-out standing-place.'

The square, or its circular representative, signifies 'a flowing,' 'a streaming away from the centre.'

6.—In the east, north-east, and south-east, will be found, *externally*, a Coelbrennic triad of C<sup>a</sup>, *internally* a triad of D<sup>a</sup>, as seen in Symbol 9. In west, north-west, and south-west, will be seen, *externally* a triad of D<sup>a</sup>, *internally* a triad of C<sup>a</sup>, as seen in Symbols 8 and 9.

7.—Within one triangle will be found contained a triad of triangles in A, as A a â, *i. e.*, 'He or it shall go thrice,' as in Symbol 9. Within the other triangle will also be comprised a triad of triangles in W, as W w w, *i. e.*, 'He or it must pass the ordeal of concavity thrice,' as in Symbols 8 and 9.

8.—Commencing from  $\angle C$ , as the external holder of the Adamitic key, per elementary law, independently of its position in the east, as the source and cradle of the race, we proceed externally to  $\triangle A$  northwards, then westwards to  $\angle D$ , and southwards to  $\triangle W$ .

The *natural* or solar course thus taken seems to symbolize the vitality of atmospheric change on animate and inanimate matter, in other words, to describe the alternate hemisphere of light and darkness—the orbit, as it were, of illuminated life and action, the circle of illumination, as represented by our *Magien* or *Breint-Nôd*.

9.—Thus, summarily, each quarter of the ambient, globular matter, or division of the solar system, would assist in giving its

*fractional contribution of support* to itself as regards the former idea, or of *gravity* as distinguishing the latter, as a correlative *part of the whole*, the *oll*, the *ro αλλο*, the *ολη* or *υλη*, the *consolidated mass of the universe*, as C. A. D. W. But what is meant by the symbolical expression thus arrived at? Literally and metaphorically, it signifies, 'the keeping' = 'the preservation of one self from chaos into light or life' = 'the allied power of health' = 'the exponent of elementary life.' Eventually, it became the primeval source of *Khat kon chakra*, and symbolically interpreted by *Hygeia* or *Iachdad*, from its elements of *iach* (iâ-ach), sound, entire, salubrious, as one of the elemented phases of water (iâ) when acted upon and *congealed* by aerial influences, or *Sâlus*, as above.

10.—Moreover, by beginning with  $\angle C + \Delta a$  in S. east, and elementing the int.  $\angle^a$  at *d*, alternately with  $\Delta w$  in south, another triplicity of Cadw, Cadw, Cadw, is brought to light in the east.

The same law of alternate elementary action takes place in the north at  $\Delta A$ , in the west at  $\angle D$ , and in the south at  $\Delta W$ , with an uniformity of similar triads of Cadw, Cadw, Cadw, and equivalent in number to the months of the year or the signs of the zodiac.

11.—Again, the doctrine of Variations, Permutations, and Combinations, usque ad infinitum, presents itself from these literally angled letters, in regard to the alternate position of letters, and unfolds, in the mouth of the Penderwydd or officiating priest, towards the inauguration of a novitiate, or in reference to the supplementary degrees of a *dyscybl* or disciple, a *caw* or full graduate, a *cowydd* or associated fellow, curt texts of *advice*, *threat*, *instruction*, *tenacity*, *silence*, *implicit obedience*, and so forth, to the order, with certain corresponding *signs* appropriate to the *idea* conveyed and inculcated by the initiator to the initiated.

12.—The following triplicity of *Permutations* must, for the present, suffice to prove my case. "It is readily seen that each *combination* will supply as many corresponding *Variations* as the number of quantities it contains admits of permutations." Thus, the combination *abc* supplies the 1, 2, 3, or six variations—*abc*, *acb*, *bac*, *bca*, *cab*, *cba*; as—

*Cadw, cwda*: Keep or preserve thy concavity, thy position good.

*Dacw, dwca*: Yonder is a knife.

*Wcad, wdca*: The concavity of striving is the extremity of holding. &c., &c.

Dissona, non nostri, vocum componere signa,  
Τας ιδεας Druidum, digitis nutuque loquaci.

13.—In the centre of the parallelogrammic figure is implied the ideal O, or point of action of the circumflex agent or fifth essence, in its character of divine or beneficent supervision, thus causing the opposing elements C and D to harmonize with each other, by its mediation or alliance, and restraining the factors A and D from warring with W or with the preceding co-efficients, or with each other.

Hence is deduced another triad or triplicity in active co-operation with each other, as the c o d of the two inverted angles

$\begin{smallmatrix} \circ & d \\ \diagdown & \diagup \\ \circ & \end{smallmatrix}$  and the horizontal line of c—o—d, analytically implying, 'Rise up, rise up, rise up!' from one position or another, at the mot d'ordre, possibly of a *Cad*, and its adjuncts—'treasure facts in life-blood.'

But, it may be asked what is meant by these co-efficients or elements of action? Let the forthcoming paradigm be its own exponent.

14.—A paradigm of the *Elfenau* or *Elements* may, perhaps, disclose to us the Adamic originality of the *Cadw*, the *Salus*, the conservative exponent of vital action, in another seemingly mysterious form, yet in a *naturally-created order* of incipient letters or characteristic ideas or quantities. These symbolical ideas or elementary quantities again, when thus individually united with the central agent and with each other, or when multiplied by the fifth supervising power, will be found to naturally embody other less abstract co-efficients, or to algebraically produce other powers as corresponding indices of Constants and Variables, as incorporated, as discoverable, in the explanatory or lettered problems. The former *preserve*, au premier coup d'œil, a readable, a fixed, or given value throughout the figure. The latter, however, though they seem to undergo certain ocular changes of interpreted value, yet do not eventually swerve from the laws that govern their uniformity of action, when regarded at different angles of sight.

#### PARADIGMA ELEMENTORUM.

$\angle = \text{C-l-e-i-d-i-r} = \text{t-i-r} = \text{earth} + \sqrt{\circ}$  or  $\wedge \square = \text{c}\hat{\circ} = \text{factors } (c \times o)$   
= a keeping of rotundity, (as to its organic matter).

$\triangle = \text{A-i-r} = \text{a-w-y-r} = \text{air} + \sqrt{\circ}$  or  $\wedge \square = \text{a}\hat{\circ} = \text{factors } (a \times o) = \text{an}$   
external continuance of an action, (as to its peculiarity of attributes).

$\angle = \text{D-â-n} = \text{t-â-n} = \text{fire} + \sqrt{\circ}$  or  $\wedge \square = \text{d}\hat{\circ} = \text{factors } (d \times o) = \text{a}$   
throwing off from the base, (as to its universality of warmth).

$\triangleright = \text{W-y-s}$  or  $\text{w-y} = \text{dwr} = \text{water} + \sqrt{\circ}$  or  $\wedge \square = \text{w}\hat{\circ} = \text{factors } (w \times o)$   
= a motion out of concavity, (as to its perpetuity of renovation).



Or, as otherwise deduced by a process of elimination, we have each element of the  $\angle^a$  and  $\Delta^a$  in the C. A. D. W., embodying a triad of other inward and outward verities, respectively, as

C.=1, Mineral; 2, Vegetable; 3, Animal.

A.=1, Invisible; 2, Material; 3, Elastic.

D.=1, Mysteriously dormant and invisible till frictioned by matter against matter; 2, Self-active and sensitive in material, though humectated, substances; 3, Visible and blaze-forked in carbonic heat.

W.=1, Gaseous; 2, Congealed; 3, Vapoury.

Here, perhaps, we detect another primeval fact.

The  $\Delta W$ , or water, when elemented upon by the other co-efficients in their inverse rotation, becomes spontaneously, according to the natural result of the symbol, a paradigm, as of geological investigations the *basis*, just as the  $\Delta A$  is the *superincumbent*, of the '*brwdon didrefn daiar*,' the globe's chaotic surface, the rudis indigestaque motes of ovidian faith; whereas, the  $\angle^a C+D$  must, naturally and at all points (to prove the universality of the doctrine) issue forth, out of *concavity* to the *convexity* of the orbicular body, in the form or under the law, so to speak, of detached segments, and thus producing, according to the active or dormant organic elements of each, a variety of volcanic eruptions, more or less expansive in their dimensions. Thus, the  $\Delta^a A+W$  are mathematically and naturally more comprehensive; the  $\angle^a C+D$  are similarly less contracted in their tendencies and results with reference to the elements they each happily represent.

Here I am tempted to ask, nolens volens, though somewhat anticipating the result—in reference to *aricular* synonyma,

Do the derivatives of *daiar* or globe, as exemplified in its principles of *da* or (*d-a*) 'what is *given out*,' and *iâr* or (*i-a-r*) a hen, on the one hand, and *daear*, a globe, from *dai* or (*d-a-i*) 'what causes production,' and *ar* (*a-ar*) 'a surface-land,' on the other, tend to explain or interpret the origin, the maternity, the *mother-earth* doctrine, the *materiality* of the *wy*, or the '*da mater cyntaf*,' 'the *first matter given out or substance created*,' the  $\delta\eta\ \mu\alpha\rho\eta\rho$ , or the  $\delta\eta\ \mu\eta\rho\eta\rho$ , the *twisted and re-twisted plagiaristic Demeter* of the Greeks, as the *first-born egg* of the *mythi*, by ante or post-diluvian patriarchs and sages, facetiously cognizant of the 'double entendre' meaning of the Adamitic expressions, when not, more Sinarum Pelasgorumque, as it were, acoustically intoned, or contradistinguished the one from the other?

16.—The Symbol  $\sqrt{\phantom{x}}$ , used to denote the *square root*, is an *inverted* Cimmerian sign replete with innate meaning, and is a visible counterpart or plagiarism of  $\wedge$ , which is the first letter

of the term *rha*, 'an inward active force,' as it is also made to be the first of *paðiξ* or radix, from *rha*, as above, and *tic=dic=dic-s*, 'a particle, a proportion of substance.' Neither Greece nor Rome can, so to speak, naturally, logically, and philologically, square the root of their own *paðiξ* or radix; if so, what is it, simply and naturally? Don't keep your students in suspense!

Permit me, now, en passant, to draw your attention to the symbolical order of creation, in which the elements are *unchangeably* enumerated in the paradigm, as conveying, inter alia, an *innate historical evidence* of primitive traditions, as of the Mosaic account, in conjunction with the profundity of their Adamitic interpretation, as already but partly seen.

a.—The *Clei-dir*, earth, or certain argillaceous earth, has been proved by the experience of times and seasons, as by the geological researches of the world, to have been the primary OCEAN DEPOSITS when upheaved by elastic fluids—in fine, the primary ESSENCE of SOIL, when perpetually acted upon and impinged by the rays of light. Hence, after its formation, the *clei* was discarded, as an illogical appendage to *dir* or *tir*.

b.—The *awyr* as above, or *air*, brightness of air, was then, philologically speaking, some kind of aerial or zodiacal light different from that of the sun or that of the peculiar luminous fluid of the comets. There was, doubtless, 'an external continuance' of it in action according to the paradigm, prior either to the creation, transformation, or inward development of our sphere or of the heavenly bodies in the everlasting, unfathomable principia Dei; for the sun was not historically created till the fourth day of ages, or, as Virgil beautifully expresses it, "The dry lands were siezed with amazement when the sun began to shine." This mysterious luminous substance is, then, I apprehend, beyond the further grasp of unavailing humanity, unless it were the reflex effulgence of שכינה, the Shekinah, the divine-creating influence, issuing out of the Godhead, and brooding o'er the abyss of chaotic matter, the endless truth, IAUHAFÄ, or I AM, and permeating an eternity of a now partially-revealed *Oeddsyddaw*, of an existence incomprehensible to all the antagonistic crudities of intellect—to all the boundless conceptions of a sceptic, to all the mathematical and logical clairvoyance of each and every created worm or tenement of 'living earth,'—whose mental, grasping, or impulsive motion, like that of an ocean wave, so far, no further, can pursue its course in obedience to the will, the law that gave it birth, without rupture, foam-like shame, or loss of *borrowed forces*, from on high.

c.—*Tân* or *dân*, from *ta* (or *t-a*) 'what spreads,' and *n*, a 'state of going, an object of sight,' *innately depicts* the FLASHINGS OF AERIAL fire as represented to the eye of the mind in its *visibly* spreading electric fluid.

*d.*—The *wys* or *wy*, water. It is also, an 'egg,'—the alleged '*da mater cyntaf*' of creation.

These expressions require a few passing words of comment.

*Da*, then, signifies 'what is given out'; *MATER*, *substance* or *matter*, has its root in *mâd*, *essence*; *Cyntaf* (*cyn-taf*) from *cyn*, first, prior to, and *taf* (from *tyfu*, *twf*), to break out, to increase, to thrive, to grow up. Some would derive it, possibly, from *cynt*, first, and *af*, as an ordinal or superlative termination. But *all* the ordinals, this one excepted, end in *ydd* or *ed*. Thus, '*dyn cyntaf neu anifel cyntaf*,' 'the first-born man or animal,' presupposes and foreshadows a primary idea of embryotic increase not before experienced. Hence the all-comprehensive appropriateness of the philosophical expression, '*da mater cyntaf*,' as applied to the *wy* of our paradigm, as being the *mater y swm*, the principal, the *summary concretion* of the *oll* or  $\omega\lambda\lambda\eta$ , without the forced circumlocution of a yet unborn *mother* or *mater*, a yet unsown wood, of a yet uncut timber, a yet unknown *silva*-foundation, for its imputed synonym of either *materia* or *materies*.

This latter signification gave rise to the ovum mundanum of Orphic and Locrian idealism. Its primary interpretation was, letter by letter, according to the paradigm, 'a motion out of' either confusion, concavity, or chaos, but literally which I do not decide. The lexicons explain it by '*a dardda allan*,' 'what springs abroad from out of,' or '*a fwrir o*,' 'what is driven out of.' Hence, it is apparent that either of these interpretations would originate the secondary, on perfectly distinct grounds of induction.

Bearing in mind its primary Adamitic roots, let us dispassionately investigate the question from this two-fold aspect, both historically and traditionally. "And the spirit of God moved upon the face of the waters," or, as otherwise more literally translated, "Then did the spirit of the Alehim cause a TREMULOUS motion upon the surface of the water," as though by the convulsive action of fire, as D, upon the primary concrete upheaval of condensed matter, as C. Compare this with the factors or co-efficients W and O, or □.

The Hebrew expression מְרַחֵם, here interpreted *moved*, rather denotes *brooded*, either as a bird on its eggs, or mind ideally floating over matter, space, and time, and was the cause of an infinity of mythi or fabled narrations or ancient national traditions, which disguise the patriarchal, Noachidic, or the Mosaic account. A scholiast informs us, "that such was the fable of the '*first-born egg*,' and that of the '*Orphean egg*' of the ancient philosophers, from which the universe was fabled to have been hatched; hence, too, the *Egyptian god*, *Kneph*, was pictured with an *egg* issuing from his mouth. But these dark fictions of a wild imagination are only so far interesting as they bear testi-

mony to the authenticity and antiquity of the Pentateuch," and, I may confidently add, to the early patriarchal identity and authenticity of philosophic and mathematical truths, as taught by the wisdom of the Cimmerian sages of immemorial antiquity.

Again, other phases of these beautiful Cimmerian figures will be further disclosed as we pursue our logical deductions therefrom, by the law and light of nature, which is, after all, the best authority—the best mundane library that I can offer my numerous interrogators, who are perpetually asking where are your authorities beyond the classics of Greece and the prophets of Israel. My answer to one is, '*Nature developed*;' to another, '*Nature developed*;' to all, '*Nature developed*;' inasmuch as the "laws of the material universe are ideas in nature."

"Di natura trionfo a te 'l consacro  
 "A tua scòrta l'affido, o primo o sommo  
 "Di natura ministro eterno amore."

Also, the *Iaithnod*, or Symbol 8, when otherwise analysed, presents to view the five symbols or "signs of thought and algebraic language which are combined in the reasonings;" or, as otherwise expressed, it indicates the five figures of equality or inequality, i. e., the letter-involved signs of a *plus*, a *minus*, &c., as—

$$\Delta \text{ AIE} + \text{ or } - \text{ LCG}$$

$$\text{The } \square \text{ BEHL} \div \text{KG, or the } \square \text{ BDKL} + \text{KDEH} = \text{BEHL}$$

and so forth.

The expression 'Algebra' I derive from *al*, a product, and *cebr* or *gebr*, a rafter, a cross-beam, on account of its natural appropriateness, of its developed interpretation, as presented to the mind by crossed lines or angular beams of a pure mathematical figure.

## SYMBOL VII.

Natura in Deo regnat.

On reference to Symbol 7, it will at once be seen that, in whatever form or aspect the figure be investigated, the symbolical *Cadw*, or *Cadelfen*, with other realities of life, may be deciphered by the inquirer after truth, and multiplied usque ad infinitum, on sound, unerring principles of lettered locations and of mathematical and logical combinations.

As I cannot, at present, enter into an explication of all the

manifold and amazing complications of the figure, I shall, however, endeavour to condense my reasonings thereupon in a metaphysical point of view, as *inwardly deduced* from this or that fact presentable to my mind therein.

Now, nature, by common assent, as well as in accordance with its own innate law of self-renewal, of self-preservation, in its atmospheric adjustment of fluids, harmonises with itself at stated periods in most, if not in all its parts—works per se, reveals and resolves itself afresh, after having been exposed to frequent ethereal flashings and warring attacks from without and within its own constituent ingredients or elements of created action.

The idea is partly conveyed in Virgil, and philosophically comprehended by the scholar and student of nature.

“Eripiunt subito nubes, cælumque diemque  
 “Ex oculis \* \* \* ponto nox incubat atra  
 “Intonuere poli, et crebris micat ignibus *ether*.”

These convulsions of its own primary existence, though severe, yet transitory, are not irremediable, though the one element may be momentarily envired and attacked, so as thereby to imperil the equilibrium of sanatory life, and thus becomes, so to speak, by the jarring or fermenting action of contact—the death of the other, as the co-efficient W, or water, is in one ratio the destroyer of another D, or fire, so fire is in another of water; and so forth, permutationally.

“Presentemque viris intentant omnia mortem.”

This secret springing force of certain elementary convulsive principles of action would thus occasionally war with each other—endanger the safety of the agent employed in the analysis of its hidden operations, whether in the explosive essence of gases created in density of C as *earth*, or by exposure to certain aerodynamic influences of D as *fire*, of A as *air*, and W as *water*; and yet these tropical or polaric principles, symbolically speaking, would be indissolubly linked together, under certain conditions, in every variety of true mathematical form, or natural points of beauty. Similarly, according to another process of induction—“The actions of the body result from one force resisting the operations of another. Are not the revolutions of the planets regulated by the same law—motion, opposing gravity? These are the forces which (in equilibrium perpetually destroyed and perpetually renewed) determine the sweep of the orbs about the sun. Nor does observation reveal to us, nor can thought suggest, any limit to the mutual action of these kindred but balancing powers—life sets its stamp upon the universe; in nature, the loftiest claims kindred with the lowest, and the bond which ties all in one brotherhood, proclaim one Author”: namely, the *divine centre*

symbolised in our paradigm and symbol.

These, and other generating physical forces issuing out therefrom, were, I contend, subject matters of academic instruction not altogether unrevealed to the prehistoric and historic youth of Prydain during Cæsar's invasion, and not ignored by the ovyddion and derwyddon in their professorial chairs, as questions too difficult to be grappled with and mastered by British, Armoric, and Gaulic students—even though certain unknown roots and raiment supplied the only staple nourishment, the sole embellishment, the sagacity of English historians could extract from the Cimmerian past and expatiate upon. Is it not time that the libel should cease, independently of *material* proof?

Let us examine this question from another point of view.

Now, if Abaris, a celebrated philosopher of the sixth century, B. C., be admitted a disciple of the Hyperborean school, and recognised as an ancient Druid, according to the elaborate and learned researches of a distinguished French numismatologist, the Institute, as exemplified in, and in conjunction with many an Abaris, must have inculcated the doctrine of a *Tywarchen* or *Ty—wrch—en*, an *essentiality of infinite life*, a *Näf*, a *Coelum*, a *Creator*, as the *Prisaer*, *Rhannwr y bydysawd*, the elementary Contriver, Disinfector, and Dispensator of the universe—the balance-restoring Agent of inter-fomenting elements in their druidical philosophy. As such they must inevitably have taught that the *Elfenau a hâdau* pob peth—the *elementa et semina rerum*, were organically divided into five representative lines segments or classes of angles, and that they elaborated them symbolically and textually as *Elfenau Ulythyrenog natur*, or, deciphered elements of and in nature in reference to principles of *Ichaad*, as—

- 1.—Of *durdeb*, a concretion, or consolidation of matter, as *earth*.
- 2.—Of an *ymmodiad anweladwy*, a ventilated invisible motion, or purity of atmospheric life, as *air*.
- 3.—Of an *êangiad dibwys*, a non-weighting expansion, as *fire*.
- 4.—Of a *cwdd gwyol*, a liquified concavity, as *water*.
- 5.—Of an *anghyfnewidioldeb*, an impossibility of birth or immutability of change either as *Tywarchen*,—*Ty—wrch—en*—*'the essentiality of infinite life,'*—or as *Näf* or *Druw*, i.e. D. U. W. *the God of eternal life and light* according to a paradigmatic elementation.

In other words, these four elements of C. A. D. W., supplementary to the fifth controlling power, when *Chaos was made manifest to the light* of the *aubnp* by the *Creawdwr*, according to the logical definition of the 'triad on elements,' must have represented the naturally-revealed condition of *yr holl ddefnydd*, neu, "Pob

*defnydd difwyd*," i.e. the whole or every PRIMARY MATERIAL void of life and thereby symbolised *yr OLL mewn bod*, the AGGREGATE, i.e., the union of every materiality as atoms or elements, or the TORUM quod est, vel existat in vultu Creatoris, or the *ὅλη πρώτη*—the prima materia—the *οὐσία ὅλη* vel *tota essentia*, so to speak, in all its wide range of universal existence.

Again, as our druid was generally considered by the Hellenes to be *εἰς τῶν παμπάλαιων φιλοσοφῶν*, one of the most ancient, the most remote philosophers, even in the days of Plato and Aristotle, who flourished *only* between the 88th and 115th Olympiads, or 429 to 382 years before the Christian era, respectively, and as his philosophic tenets were held in high repute, and as the (druidical) divine doctrine of the *πέμπτη οὐσία* of the Greek (the quinta essentia, possibly, of the Latins), the '*pummed tywarchen*' of the Cimbric triad, was not claimed by Aristotle or his immediate predecessors, but attributed by him, if my deduction be correct, not merely to a Platonic origin or school, but to a far more distant period—to certain hyperborean *παμπάλαιοι θεωλογοί*, the term *παμπάλαιοι*, 'the altogether old,' is usually understood by scholars to refer to a cyclic or prehomeric period, and thus it brings us, on this assumption of modernity, to the age, if not far beyond the really historic confines, of Cadmus, the reputed parent or introducer of the letters that bear his name.

Hence it is evident that this ethereal doctrine of elements is to be considered, even in the Aristotelian age, as a traditional emanation of a prehistoric era, mounting up to the *παμπάλαιοι Δρυῖδαι*, the "inventors of the theogony of the Hellenes."

Abaris, the Celtic or Cimbric druid, must, therefore, in harmony with the 'institutional formulæ,' as understood by his contemporary ovyddion and druidical confraternity, have been disciplined, *suiwant les regles* 'ediscere magnum numerum' of tenets, diametrically opposed to the crass original atomic particles, if I may, for argument's sake, be allowed to antedate by a few hundred years, the Epicurean atomic transformation of the *pure, life-preserving αἰθήρ* of the Cadw, into a corrupted *destructive* form of a *πῦρ* or *αἰθέρια*, which had been misconceived, not only philologically, but philosophically misinterpreted by this later school of plagiarists and subversionists.

Our Abaris, then, as a member of the order, must have handed down the infinite sublime emanation of *Nef* or *Náf*, as, for instance, in a druidical expression, 'Iolaf Wledig Nef,' I will adore or praise the Supreme of Heaven—the Creator of the heaven of heavens, the ethereal expanse of D. U. W.—the 'God of all light and life,' from *du*, chaos, and *w*, 'a moving out of chaos into light'—the *w* "being a terminal negative quality serving to show a reverse state to that which precedes it." Hence is deduced that clause in the triad adverting to "D. U. W., a *phob*

*bywyd, a bywydol*," as 'the God of light with every life and living thing'; hence, also, is perceived the summing up of the *tywarthen* = the *λογος της ουσιας* = the *essentia*, in the latter part of the triad, in the following emphatic language: "*ac o ymgyd y pump hyn, pob peth, ai bywydawl ai ammywydawl y bo*," or, otherwise expressed, and "*from the mutual union or intersection of these five, everything, whether it be animate or inanimate*." Whence, organized life, whether as regards man, beast, or bird, and all living things, is acted upon and influenced by a combination or mutation of the ethereal light of the Nef, through the *instrumentality, form, or law* of the elements, as *sychder y tir*, 'the dryness of earth,' *iriant y dwr*, 'the moisture of water,' *oerni neu burdeb yr air*, 'the coldness or purity of air,' and *poethder y tân*, or 'heat of fire.'

Again, as regards the conception of Cimmerian, Persian, and Egyptian elements, a similarity of principles and analogy of thought will be found to be, when investigated, most striking and unimpeachable. My authorities are not at hand.

Thus, the Cimmerian term *Náf* or *Nef* is singularly discoverable in the Egyptian *Nef* or *Knef*, the *Diw* of the Persian magi, which primarily signified 'the Spirit of God,' and indicated the true worship of one spiritual and eternal Being, as the early doctrine of the Noachidæ, till debased by an ulterior false philosophy of the priests of Memnon, who converted, like an infatuated world at large, the pure, primitive *Nef*, *Knef*, *Duw*, or *Diw*, into a gross, a material and enthroned form (like the Bonzes of the idol Fo, the Lamas of the Great Lama, the sacerdots Jovis vel Pontificis Romani) of a Thebaid *Divinity*, visible to the eye of frenzied zeal, or touched by the hand or lip of prostrated superstition.

Devotees, then as now, seemed conscientiously, yet impiously, to palliate the innovation, whether on the *vi et armis* principles of a state in open or secret alliance with the priests, or on the dictatorial authority of teachings indoctrinated into helpless humanity by the temple 'orders in council' of the time being. The scruples of one party would not shrink from worshipping through the '*yn gyfrwys* or *crafty* formality of invoking, saluting, bending, prostrating, bowing down to, and kissing animate nature or inanimate matter, imaged on wood, stones, brass, silver, gold, wax, or canvas, according to the gorgeous fertility of the imaginations of the exorcists, and averring that the *apis*, *ibis*, serpents, goats, relicked bones, pictures, or garments of this or that animal or being, &c., though worshipped as gods, demi-divinities, or aid-gods, with the *sine quâ non* attributes of omniscience pinned, as it were, thereto, were, as an excuse for the idolatry, only "so many figures and allegories of certain virtues, by which, as by helps, mankind is governed." If not so endowed, what could the ceremonial mean, but a *pia fraus*—'a mockery, a delusion, and a



snare'? Another party would cling to and rely on the efficacy of deified humanity, whether dead or alive, for safety and bliss hereafter, according to the "degree of honor, of due honor, of relative honor or veneration or honorary adoration," imposed by religious codes and formulæ. Festival prayers would, I grant, be offered, in later times, to Bel or Beal y Buddrodydd, 'Bel, the distributor, the bestower of celestial or ethereal gifts,' also to Dianhoff or Diana, the 'unknown God' of the island, as a species of Patron Vicariates; but still there were no images either in Prydain or Ierne in pagan eras.

In ancient, as in modern, times the mental quibble of the pretext would be, and is, that the honor of the *imaged* Fo, Lama, Kneph, Bel, Iau, Weden, Tria, and other deified saints (nomen Salvatoris nostri non audeo generatim narrare vobis) would pass, by a species of miraculous legerdemain, to the original, and they who adored the wooden, stone, brass, silver, gold, wax, or canvassed image, merely adored, in the symbol, the person of the god who was thereby depicted to their imaginations. Be it so. The Israelites, on a guilty parity of reasoning and on the preceding model, used to say "to a tree, Thou art my father, and to a stone, Thou hast begotten me": so, also, do the kissers of modern images and genuflexionists, say to a tree or image of a right-angled triangle, "Thou hast redeemed us, thou hast crucified us to the Father." Are not things equal the same equal each other? If criminal in one, can it be justified in another?

What is idolatry? Does it really exist on earth? Did it ever exist, since the two-edged logic of mankind seems to repudiate the idea conveyed by it, but not the practice of prostration, &c., authoritatively recommended? What could it mean under Pagan systems, to create the ire of the Almighty? What does it signify, and how can it essentially differ from that under Christian adaptations? The Jews, though charged with what constituted its signs, did not, Hebraicè, succeed in warding off the sting—the guilt and stain of its worshipped existence among them by palliative technical ideas, according to the scriptural experience of ages.

Let us put it in a syllogistic form:—

The Ægyptians, Hindoos, and Chinese, who adore the images of their gods or deified heroes, are idolaters in the sight of God, according to the *imperative law* of Mount Sinai to man.

Cimmerians, Germans, and Swedes, may be and are at liberty, under the mysticism of an '*yn gyfrowys*' reservation, of a latria, a dulia, or an hyperdulia, to candidly or craftily *molianu*, or "adore an *image*, and venerate it with the same worship with which they venerate the *original*."

Therefore, Cimmerians, Germans, and Swedes, are, and cannot be otherwise than idolaters, however distasteful the term.

But what did the nobler impulses of our humanity—what did the higher, the more sublime order of reason and intellect dictate to a few sages of pagan theology respecting this idolatrous atrocity of human-carved idealities? What did an *early Pater*? not to quote an infinity of early authorities.

Let Aristotle, on the one part, and the legislators of the twelve tables, on the other, on the conviction of certain dim rays of light given to them, reply in regard to this scandal of humanity.

The learned among the heathen, as already stated, "knew there was one chief and true God, maker and governor of heaven and earth, and all things therein, and that their other gods (imaged lares and penates of our modern world) were creatures and men that excelled in gifts, and were translated into heaven."

Aristotle saith, "This world and the order of all things are preserved by God, and that which is highest in the world is the seat of God, and there is *nothing* in the world that is *sufficient of itself to preserve itself*, and can be without his help.

In the laws of the twelve tables of the Romans, it is said, "Let men go unto their god purely, and let all pomp be removed; if they do otherwise, God shall revenge."

Lactantius states, "it cannot be that the true God be worshipped and other gods too [*i. e.*, men-saints]; because, if *his honor* be given to *others* He is *not worshipped at all*, considering *his* religion is, to *believe* that *HE* is that *ONLY TRUE* God," without any representative or *adored form, image, or model, whatever*, according to his *OWN* Second Commandment, in the *heaven above* or in the *earth beneath*, or in the waters under the earth.

Again, others would not hesitate, with ideal quibbles of forced interpretations, to plagiaristically monopolize names, titles, and attributes appertaining solely and exclusively to the Creator, Preserver, yet Avenger, of the universe. Thus have our *Tywar-chen*, and the principles connected therewith, been scandalized.

From an analysis, then, of the divine principles involved in Noachidic codes, is discovered a clue to the Cimmerian symbol of the beautiful single, double, and triple triangular figures, as indicative of harmony of design, life and safety, by the mutual conjoint and diagonal manifestation or adjustment of the divine principle of *Naf* or *Duw*, as solved, preserved, and chanted by the Cimmerian orders, and as scholastically representing the *tywarchen pimongl* or that *aθnp*, that *OLL mewn BOD*, or, in fine, that Aggregate, that subtle ever-flowing yet invisible fluid which was taught by this Patriarchal Institute to permeate, in perpetual revolving movement of similar inverted angles, through the zodiacal expanse of space, time, and shining ether, up to, and descending from, the *figurative*

*adaptation of Trianglau cydserog gogyfer a Maharan*—the signa triangulorum cœlestia inter se juxta Ariem, *i. e.*, the mutually enclosed and *constellated Triangulus* on the confines of Aries, and thus, as it were, to blend and link together by the fiat of wisdom, the five component parts, essence, or elementary lines of separate physical action in one uniform typical body, as, *Nôd Cadelfen, neu arwydd iachael Natur*; the symbolum Salutis naturale, the symbolical Hygeia, Cadw or Salus—the safeguard, the token, or exponent power of elementary creation to the end of appointed time.

## SYMBOL VIII.

“Thou art of *age* and shalt speak for *thyself*, unto *all generations of thinking men*.”

AGAIN, in Symbol 8 other primeval facts will be found to disclose themselves, and to which I shall have another occasion to advert more at large while discussing the sterling, the unapproachable merits of the ‘*Ingens facultas linguæ Cimmericæ*.’

At present however, let the re-discovery of our symbolical and Adamitic alphabet, conjointly with a triad of propositions issuing out therefrom, go simply forth to a sceptic-world, as novel heralds of an inward comprehensive truth, that stands apart, aloft, endorsed on nature’s laws, beyond the range, the boasted sway, or protocol of every other mortal tongue, that once did breathe the life of Asia or gasped the death of their imperial past, and classic fame, on proud Europa’s destined strand, as—

The angle MAB	...	...	...	...	...	=a
The angle KDF	...	...	...	...	...	=e
The line KD	...	...	...	...	...	=i
The square BEHL	...	...	...	...	...	=o
KM + angle LBA	...	...	...	...	...	=u
The angle HGF	...	...	...	...	...	=w
DK + angle IKL	...	...	...	...	...	=y
The angle KDB	...	...	...	...	...	=b
The angle CDE	...	...	...	...	...	=c
The lines IE + HK + FD	...	...	...	...	...	=ch
The angle LKI	...	...	...	...	...	=d
The angle MKH	...	...	...	...	...	=dd
The lines KD + DB + LC	...	...	...	...	...	=f
The angle MKD + DC	...	...	...	...	...	=ff
The lines EH + HL + LM	...	...	...	...	...	=g

The square BEHL + angle LKI ... =ng  
 The triangle HIK + lines KL + KM ... =ngh  
 The angles KDB + DBC ... .. =h  
 The lines LG + HE ... .. =l  
 The lines LG + HE + EA ... .. =ll  
 The triangle DEF + angle BDC ... .. =m  
 The triangle BCD + angle EDF ... .. =mh  
 The angles HGF + GFE ... .. =n  
 The angles HKD + DKM + line IF ... .. =nh  
 The angle EIK ... .. =p  
 The angle EIK + line KL ... .. =r  
 The triangle KGD + line DC ... .. =rh  
 The lines EI + HK ... .. =s  
 The angles HKD + DKM ... .. =t  
 The angles HKD + DKM + line MB ... .. =th

"The power is there,  
 "The still and solemn power of many sights,  
 "And many sounds, and much of life and death."

The development of the above will, I contend, be found to form :—

I.—Ffynon pob llythyren

II.—Cydymaith pob meddylfryd.

III.—Dawd-ddaliwr neu noddfa pob iaith dan ffurfafen nen.

OR

1.—Fons omnium literarum.

2.—Auxilium cogitationum vel clavis rationum linearium.

3.—Sequester vel refugium omnium linquarum in terris.

OR

$\alpha$ .—The source and fountain of alphabetical characters.

$\beta$ .—The handmaid of thought, or a key to elementary geometry.

$\gamma$ .—The depository and germ of all languages beneath the canopy of heaven.

On reference to the worked-out problem, it will be seen that an equal or unequal combination or copulation of Adamitic, Coelbrennic, Cimmerian, bardic, Cimbric, or druidical straight lines into angles, triangles, squares, and oblongs, demonstrated primitively a key, not merely to a lingual intercommunicative idea of implied intonations—of intonations, *je le repete hautement*, that naturally embody the whole scope, volume, or power, of *human sounds*, (which is of itself the grandest fact in early literature,) but also a primary mathematical idea of angles in their general proportions of comparative magnitude, as to length,



A L U W < C Y K > D H J E G Z H I L U Y V H O R  
 a b f m c g n g h c h d d d n e f f g n g h i l l m f n o p

*b mh ph r rh s t d nh th u w y*

ΛΛC>J R H I < K W N O P V Y T V	Caelbrennic or Bardic
Y T > P T O T Y J K I N F E A A B A	Pelasgic or Græco Phœnician.
A B I Δ E F N I K L M Y O P Δ E T V	Old Greek.
A 8 T Δ E F B I X J M N O P Q Z T V	Etruscan.
Λ β γ δ ε ζ η θ ι κ λ μ ν ξ ο ρ σ τ υ φ χ ψ ω	Runic.
A B C D E F H I K L M N O P R S T V	Old Latin, or part Umbric.

12



Digitized by Google

breadth and thickness of interpretation, arising from and existing therein, so as thereby to gradually reveal the science of mental, auricular, and ocular colloquy, or eye-reading, of musical notations and so forth, when carved on tablets of wood and stone.

Hence, by a comparison of the various angular forms of the alphabets in use amongst the *primitive Asiatic* nations of the world, it at once appears evident they are all directly or indirectly derived from this one common origin. What origin? My answer to every sincere investigator of first principles is, ever, in nomine cœli et veritatis, to collate, collate, collate, for himself, with himself, and by himself—and not dependently and sycophantly on the eyes, ears, and tongues of others, whether deemed learned or unlearned, rich or poor, pompous or otherwise—the mathematically-conceived and divinely-formed Cimmerian, its *angular uniqueness of style and design*, when deciphered and compared with the *later* curves and *circles* of its own, as of others, and those usually denominated the Mosaic, Chaldaic or Syriac, the Pelasgic or the Græco-Phœnician—the Etruscan, Runic, or Old Latin.

The Adamitic idea being once given within the compass of the sacredly-preserved *magien*, and the plan *symmetrically* foreshadowed, reduplications, and retriplications, of the original usque ad infinitum, like infringed patents or bills in Parliament of one country adapted by perplexed mediocrities in another, became at once patent easy, and feasible to a successive order of lettered distinctions, by additions, by vowel points, by a mappik, a shéva, a dagesh, &c., by digammas, abbreviations, or a spiritus lenis vel asper, as well as by sundry mutations, or other curved, diagonal, or horizontal modes of delineation, according to the inventive or imitative faculties given to man, whether Oriental or Occidental, whether Cimmerian futuro-adaptationists, or Indo-European copyists.

A case illustrative of this deduction may be studied in an engraving superadded to Thompson's history of Roman literature, and left without note or comment as to any fact, time, or country.

Though, till within the last few hours, unconscious of its existence, much less of any interpretation of it having been solved by the classic world, I feel disposed, even at the eleventh hour, to stop the press, and to hazard a hurried version of my own, founded solely on the combined reading of the text. The characters have evidently undergone an ordeal of probation, a gradually-modified process of early mutations, from some unknown source or other, inasmuch as Cimmerian, the Pelasgic, or the Old Greek letters, are found blended in one uniform brotherhood or amalgam of conflicting identifications, with three or four letters common to the Etruscan, the Runic, or the Old Latin.

The *Cimmerian picture* or *illustration*, then, represents three *finely-carved figures*, to which are affixed certain objects and expres-

sions *appropriate* to the scene, c'est à dire, le bureau d'un negociant Cimmerien, dans les temps les plus reculés.

Let us analyse the contents of the engraving one by one, according to the key-note-interpretation of the Coelbren, which still seems, at this unknown epoch, to have been in general circulation, and to predominate in a ratio of three to one, in reference to its primary characters. The left and right figures, each leaning on a vine-*chappa*, or a heavy stick, and evidently just arrived from some distant land or other—at least one of them—have brought something to the central personage, who is sitting on an official tripod, either for examination, adjudication, sale, barter or donation. Such appears to be the outline of the picture.

On the mercantile chest or box, before the central figure, is placed a specimen of the article in question bearing an inscription as *T-i-r-o-n-ff-i-d*, or *Ti-gorn.ffyd*—from *ti* or *di*=re or un, *gorni* 'to rim, to fold, to roll, to margin,' from its element of *gorn* and *g-or*, what is superior, and *ffyd*, 'garments, robes, or fine linen'—and on the panel of the same is inscribed, the term *ch-n-w-f* or *cnwyf*, a 'woven mesh, warp, or weft,' also 'manufactured linen or woollen stuff.'

On either side of the *manufacturers, weavers, makers, or vendors*, and the *purchaser* will be found *native* or *foreign samples* of the produce, or raw-material, as descriptive of the country, or indicative of the quality of the goods or articles offered for inspection, as *edau lln* or flaxen thread, *edau gywarch* or hempen thread, and possibly of *ewrlun* or raw-silk. The intending buyer who is doubtless a Cimmerian chieftain or merchant, seems tardily engaged in *unrolling* and selecting one of the manufactured *linen* or *woollen stuffs* as above, whether imported by the left-hand figure or a *Ch-r-a-o-p*, i.e., a Cerops, or a *Cecropian*, an inhabitant of Cecropia, or by the right-hand figure or a *Ch-a-b-o-s*, i.e., a *Chabesian*, or an inhabitant of Cebes-us in Deffrobianian Thrace, the summer-land, or *gwlad yr haf* of our own triadic ancestors.

The inscription '*S-o-i-t-i-a-m-a-u*' placed over them seems to indicate the distrust, the fatigue, or uneasiness with which the vendors regarded and accosted each other, or the purchaser, relative to the superior merits of their respective cloths, as well as to the *indecisiveness* or *hesitation* of the Cimmerian merchant.

The expression when analysed resolves itself into the elements of *os* or *oes*, Is there? *oethi*=*oeti* 'to render intense,' (or *oit-i* the contracted form of *oeddit*, the imperfect tense, 'thou wast,') and *amau* or *ammau*, to doubt, or hesitation, and, accordingly, implies '*Is there any need to cause further hesitation or delay?*' Our manufactured articles are not merely of the best materials, but also of the finest texture, so that even these flaxen, hempen, or silk threads, which we have brought with us from Cecropia and Deffrobani, cannot (so finely are they woven) be observed in our pieces of



cloth, our garments, robes, or vestures of fine linen. Decide between us. Select for thyself.

This *Antique engraving*, inter alia exempla, illustrates the discovery of *Cimmerian Art*, circulates a prehistoric commercial fact and stands out, in bold relief, in opposition to the trash and historic venom usually disseminated by grave un-Celtic writers about the Cimmerian race, as ignorant (not to say anything at present of coins) of the culture of flax and the manufacture of linen prior to the establishment of a woollen manufactory at Winchester by the Romans. Poor souls! Floreant facta! veritas prævalebit.

But I am anticipating the exposition of a legion of errors. Let each subject-matter stand guard for itself, and respectfully ward off designing schemers of historical inconsistencies.

"For 't is a truth well known to most,  
 "That whatsoever thing is lost,  
 "We seek it, ere it come to light,  
 "In every cranny but the right."

Moreover, do not the figures engraved on our Cimmerian cut tend to substantiate the artistic realities of Cimbri-Celtic coins, in times far anterior to the "predominancy of Croesus and his ancestors over the Hellenic Ionians, and the currency of Lydian coins" in Asia Minor, one of the prehistoric homes of the Cimmerians of the Triads?

I am not unwilling, from a thoughtful circumspection of sundry facts teeming with importance to our race, to prognosticate a no distant discovery of future Coelbrennic coins and cuts, hitherto locked up in the cabinets of Europe, and as yet hieroglyphically passed over and undeciphered.

I look forward to exertions being yet made by our savants at home, through the instrumentality of our ambassadors at Constantinople and Athens, to unravel the lost Deffrobanian, the Cimbri-Trojan, the Cimbri-Lydian—in fine, the Cimbri-Celtic collections of the capitals of Turkey and Greece.

Let Græco-Latinists tamely continue, in European schools and colleges, to discuss the specimens and modern dates of Roman coins, which at first were made of brass—let them expound their silver coins of B. C. 250, and their still later golden coins, the "aurea Celtica spolia belli," down to the twelve Cæsars, and stealthily ignore Europa's Cimbriic coins.

In the mean time, let a Lewelel corroborate the gold and silver existence of Cimbri-Celtic, of "mute or epigraphic coins,"—"the produce of three hundred Celtic districts," when Rome, the empty boast and κῶδος of the Maunder school, had none but brass!

Let a Lambert and an Eckel prove the Asiatic or Cimmerian source of Gallic coins, impressed with names of nations, states, cities, towns, and cantons, "when the city of the Tiber vaunted only its silver.

Let the modern school of Cæsarean amateurs of insulted Prydain, Llydaw, or Armorica, *learn wisdom from their proofs*, and then confess (No, no: we want it not) that *Cimmerian civilization flourished* at an epoch when a *golden mintage* was a *myth* at Rome.

---

### SYMBOL X.

---

But who can sketch  
The Heavens of yore? Can yon Greece? can Rome?  
Amid their triumphs, vaunted through the world,  
Assert the fact?

---

THE astronomical figure (No. 10 in the plate) now demands a few words of comment in addition to those already given in page 47, &c., to which I beg to refer the inquirer after hidden symbolical truths.

Assuming that the philological doctrines therein contained have been thoroughly understood, I now proceed to incorporate the views of Eastern antiquity as represented by a distinguished annotator on Ptolemy's Tetrabiblos, in reference to the study of certain zodiacal spheres inculcated by Cimmerian and Egyptian Saronides and natural philosophers. For the truth or falsehood of the Tetrabiblos I contend not.

The description herein annexed appears to co-incide with Saronidesian views respecting the revolutions of the inferior planets, Mercher and Gwên, within the earth's orbit, and to prove that these bodies circulate in narrower orbits than our own globe. This truth has been "recognized as incontrovertible from the most remote antiquity." Other latent truths may be detected here and there: The six or seven circles, as seen in the engraving, seemed to indicate the revolutions of the Earth, the Moon, Mercury, Venus, Mars, Jupiter, Saturn, and the Sun.

Space, however, will not allow me to enter upon a re-discussion of druidical troiau and saronau, as embodying another code of facts, but I will hasten onwards to illustrate the Cimmerian Cut, as stamped on Hellenic coins and Cimbric rocks, by reference to authorities other than those of Greece and Rome, and thereby to prove a prehistoric, an uncollusive, co-incidence of teaching, or a scientific analogy, between the astronomers of the Hyperborean West and those of the On-ic Nile, in reference to the revolutions of the heavenly bodies, and other cognate ideas elicited therefrom.

The following annotation from an old geographical work, by Apianus, framed on the laws of Ptolemy, will, I apprehend, tend to explain from another point of view, but in a somewhat mystic

form, the solar system of African antiquity, as developed by the partial uniformity of astronomical and astrological principles in the distant observatories of the far-East:—

“The world,” says the author, “is divided into two parts—the elemental region and the ethereal. The elemental region is constantly subject to alteration, and comprises the four elements—earth, water, air, and fire.

“The ethereal region, which philosophers call the fifth essence, encompasses, by its concavity, the elemental; its substance remains always unvaried, and consists of ten spheres, of which the greater one always spherically environs the next smaller, and so on in consecutive order. First, therefore, around the sphere of fire, God, the Creator of the world, placed the sphere of the Moon, then that of Mercury, then that of Venus, then that of the Sun, and afterwards those of Mars, of Jupiter, and of Saturn. Each of these spheres, however, contains but one star, and these stars, in passing through the zodiac, always struggle against the *primum mobile*, or the motion of the tenth sphere; they are, also, entirely luminous. In the next place follows the firmament, which is the eighth or starry sphere, and which trembles or vibrates (*trepidat*) in two small circles at the beginning of Aries and Libra (as placed in the ninth sphere): this motion is called by astronomers, ‘the motion of the access and recess of the fixed stars,’ (probably, in order to account for the procession of the equinoxes). This is surrounded by the ninth sphere, called *chrystalline* or watery heaven, because no star is discovered in it. Lastly, the *primum mobile*, styled also the tenth sphere, encompasses all the before-mentioned ethereal spheres, and is continually turned upon the poles of the world, by one revolution in twenty-four hours, from the east through the Meridian to west, again coming round with it by its own force; and there is no star in it. Against the *primum mobile* the motion of the other spheres, running from the west through the Meridian to the east, contends. Whatever is beyond this is fixed and immovable, and the possessors of our orthodox faith affirm it to be the *empyrean* heaven which God inhabits with the elect.”

---

## LECTURE V.

## CIMMERICA COMMERCIA ANTIQUITATIS.

---

“Her commerce spread to many a distant land  
 “And brought the gathered riches of the world,  
 “In one vast concourse, to the coast of Tyre.”

---

THE Commerce of Ynys Prydain, or Albion (as the island is described by Aristotle, in his ‘De Mundo’), must now attract our attention.

“Εν τῷ ὠκεανῷ γῇ μὲν νῆσοι μεγίσται τε τυγχάνουσι, οὐσαι δὲ, Βρετανικαὶ λεγόμεναι Ἀλβιον καὶ Ἰερνῇ”: In oceano insulæ duæ sitæ sunt, quam maxime, quas BRITANNICAS appellant, Albion et Jerva.

These Hyperborean islands of the west commanded notice at so early a period in the prehistoric annals of the world, that no precise era can be assigned, either to the original settlers or even to the later arrival of the Phœnician navigators of Tyre and Sidon, who are reputed, as the first representatives of the East, to have traded on its coasts for tin, lead, copper, (coal?) hides, oysters, fish, and so forth.

The following remarks may, perhaps, in some measure, tend, if not to solve the problem, at least to throw some additional light on the mysteries of the past, and evoke our national existence.

Under the different nomenclatures originally given to the ‘*Insulæ Britannicæ*’ or islands peculiarly dedicated to the *name* and colonizing *attributes* of *Prydain* and his race, may be classed, inter alias, the Mosaic ‘Isles of the West,’ a title first embodied and confirmed in Holy Writ about 2348 B. C., as—

“By these [*i. e.*, the descendants of Japhet, our progenitor] were the ‘*Isles of the West*’ divided in their lands, every one after his tongue, after their families in the nations.”

His offspring is further mentioned by king David, in 1015 B. C., as *producers and distributors of ‘presents.’* What were these presents?

These unique tokens of a country’s weal will manifest themselves, I trust, in almost every quarter of the world, as the germ of early Gomic enterprise and skill.

"The kings of *Tarshish* [*i. e.*, Tartessus] and [the kings] of the *Isles* shall bring presents."

Here I perceive the first glimpse of native insular or Cimmerian industry, the first allusion to the *unbenaeth* or *sovereignty* of the isles as *kings of the ISLES*, as contradistinguished from those of Tarshish, their *neighbors*.

Tarshish was also Tartessus, Gadir, and Gades, consecutively.

"Gadir prima fretum solida super eminet Arce  
 "Atollitque caput geminis inserta columnis,  
 "Hæc Cotinussa prius fuerat sub nomine prisco  
 "Tartessumque dehinc Tyrii dixerè coloni  
 "Barbara quin etiam Gades hanc lingua frequentat  
 "Pænus quippe locum Gadir vocat undique Septum  
 "Aggere præducto Tyrii per inhospita latè,  
 "Æquora provecti tenere."

*Tartess-us* may be derived from *twr*, a tower, a citadel, and *twys*, a top, a summit. *Gadir*, Punicè, may be derived from *gha-dira*, 'standing water,' 'marshy ground,' 'a watery tract of land;' or, Cimmericè, from *gad*, the leaving, the quitting, the refuse, and *dwr*, water,—that is, 'the drained district of stagnant water;' and corresponds therein to Gades or *Gadwys*, from *gad*, and *wys*, water.

Isaiah, B. C. 712, alluding to the overthrow of Tyre, thus writes, "The burden of Tyre, howl ye ships of Tarshish, be still ye inhabitants of the isle, thou whom the merchants of Zidon that pass over the sea have replenished."

Again, the prophet Jeremiah, in the year 606 B. C. (about the era of Abaris, the Celtic druid), is somewhat more explicit with reference to the geographical position of these isles, from information, possibly, imparted either by Cimmerian navigators or mercenaries in the service of rival nations, or by Phœnician traders—(the former having on several occasions repeated the attempt of re-occupying their former Asiatic and Crimean possessions). Whatever might have been the mundane source of information, the prophet states, on inspiration from on high,—

"And all the kings of Tyrus, and all the kings of Zidon, and the '*kings of the Isles* which are beyond the sea.'"

What sea? The *Mediterranean*, no doubt, is meant; but the isles must have been in some other sea or ocean *beyond*. Consequently, their position must have been geographically placed in the *Atlantic* ocean; for, elsewhere, the Mediterranean is styled 'the sea which is at thy gates,' as Tyre was situated at the extreme east or Tyrian entry of the sea.

The prophet Ezekiel, writing in 588 B. C., still enlarges the sphere of our knowledge by a categorical description of certain articles imported from "the many isles." Let us ascertain whether Britannia or Albion, Ierne or Thule, may have been referred to and embodied with their insular dependencies.

To a group of islands on the south-western extremity of Albion or 'Isle of the West' was given the name of *CassiteNides*, from some *indigenous* exclusively inherent produce of the isles in question—namely, *κασσίτερος*, or tin. The imputed tin of Banca and the peninsula of Malacca has only been known in comparatively modern times. No proof whatever of its existence can be classically traced, except in the cloistered romances of modern theorists.

This unique and otherwise rare and unknown article of foreign and domestic traffic was prehistorically dug, worked and *smelted into blocks*, and primarily exported to the extremities of the then known world, for barter and exchange among the industrial nations of east and west, by the original Cimmerian discoverers of the mines. "The prophet," according to the author of 'The Evidence of Profane History,' "represents the commerce of the antique world as carried on by barter, and speaks of an *exchange of merchandize*, the *different nations bringing the productions of their own* and other countries to the Tyrians, who generally imported raw materials and exported their wares, the produce of their industry and skill." Does the importation and exportation of cotton, coal, pig-iron, and other raw materials, now-a-days, preclude or exclude the native transformation of such articles into objects of utility or gaseous light, in the countries in which they may be pre-eminently grown, worked, or exhumed?

"The first who are spoken of by the prophet as bringing 'the *multitude of all kinds of riches*' to the fairs of Tyre are the merchants of Tarshish. The expression 'Ships of Tarshish' appears to be sometimes used in the Holy Scriptures to denote *trading vessels in general*; and how far this may be the case in the present instance we cannot take upon us to determine; but it is generally supposed that the Tarshish here mentioned means Spain, on account of the metals—silver, iron, tin, and lead, with which the merchants [of the West] *traded*, and because the Phœnicians are known to have made early settlements in that country, and to have worked [?] the mines of precious metals with which Spain formerly abounded."

"Tarshish was thy merchant by reason of the multitude of all kinds of riches; with silver, iron, TIN, and lead, they traded in thy fairs."

And again, "Tyrus, thou that art situated at the entry of the *sea* [Here the Mediterranean is distinctly pointed out and contrasted with the Atlantic, or *sea beyond*] which art a merchant of the '*people for many Isles*.'"

Let us now revert to other sources of information, namely, the earlier cyclic or Homeric period, corresponding partly with the age of kings David and Solomon, and what do we find? A certain article of commerce that was never found on the earth's surface, or, more correctly speaking, dug or extracted from any soil,

elsewhere than in Ynys Prydain and its insular dependencies—namely, *ynysoedd y Casystaen* or Cassitenides, (notwithstanding the lexiconic theories of an unfounded Malacca trade in tin.)

Hence were this and other articles of commerce (not exclusively indigenous to the soil of Tartessus) exported to, and consequently deposited in the different continental marts of, Armoric Gaul, the northern and western coasts of the Celtic and co-linguist portion of the Cantabri, the Pœsici, the Bracarii, for the daily-increasing wants of their war-like and agricultural implements.

Hence, also, was it exported to the Lusitani, the Lurdetani, and the flourishing southern metropolis of the Peninsula—the city of Tartessus, or the Tarshish of the Scriptures, which was at that time the *commercial emporium* of its own wares, in silver, iron, and lead,—the *depôt* of the purchased or bartered tin of South Prydain and its neighboring isles, as well as of the *ambr*, *ηλεκτρον*, or amber, of the Baltic, the Cimmerian *Mormarwisa* of Pliny,—the general market of the produce of all the countries lying outside or beyond the ocean side of Gadyton-ffrwt.

The district of Massilia, similarly, became in time its counterpart *within* the Moryntîr as the *depôt* of foreign wares in tin, bronze, and amber, but the producer of home wines, olives, and other succulent fruits peculiar to those regions.

The former may be said to be represented by a Liverpool or a London in its imports and exports. The latter is still retaining its antique sovereignty of commercial aggrandizement in the Moryntîr or Inland Sea.

But what has Homer, or the cyclic poets, to testify respecting the produce of the Isles that are in the Hyperborean sea, in the Hyperborean Isle, the Isle of Britain. He supplies a valuable link in my prehistoric argument, which will be found associated with another metal of peculiar intrinsic value to the commerce and cupidity of mankind, but which will be treated of in a succeeding chapter.

“ Δωδεκα δὲ χρυσοιο καὶ εικοσι κασσιτεροιο.”

One of the old scholiasts on the Iliad was so puzzled for a synonyme, or even a passing annotation, for *κασσιτερος*, that he left its meaning unattempted—blank, thus giving us a proof of its foreign origin in *word and in deed*.

*ΚασσιτεP-ος* is, I contend, a Phœnician corruption, or possibly that of the Homeric transcriber, of *κασσιτεN-ος*. One primeval error procreates another in the ratio of 5, 10, 20, 40, 80, 160, and thus reduplicates itself, in poetic and prosaic copyists, usque ad infinitum, as other historical errors have been known to have done before, with impunity and unchallenged.

Thus, how many Hebrew, Sanscrit, and Chinese terms, as well as French and European, have been modified, quasi-euphonised,

or silently murdered, to suit the vocal poverty of English usage, to the detriment of the linquial key-note whence the root originated. Hence, to go no farther than one of the *tin* islands under consideration: Aestrymnis or *as-trym-nis* is an acoustic mutated form of *ystormynys*=*ys-torm-ynys* (or, *y-storm-inis*), the *projecting-storm-island*, as being, probably, one of the most westerly of the Cas-siteN-ides, and eventually applied to the *group* as *stormy islands* par excellence.

My reasons are the following: I expect reasons in reply:—

1.—Now, the mineral substance being the *exclusive* produce of Prydainic isles, must have had, in the very nature of things, a Cimmerian name prior to the arrival of trafficking foreigners in hyperborean waters, whether of Saxon and Roman traitors, invaders, spoliators, and, to boot, taunters of our lost literature, or of Armoric and Gaulic allies, of Carthaginian, Phocæan, Massilian, Phœnician, or Tarshishian visitors and merchants.

2.—The metal had *two* distinct native appellations, on the identified *principle* of wheat-and-flour or cotton-or-dress-piece *nomenclature*; the *one*, descriptive of its primary appearance when dug or cut out of the earth, as *alcan* or *al*, a product, a litter, a native bed, and *c-a-n*, white; the other, explanatory of its elongating or flattening process while undergoing the *act of particle extension*, the *atomic smelting operation*, as *cyastaen*, *casystaen*, or simply *ystaen* or *sten*, *i. e.*, from *cy*, a mutual act, and *as*, a particle, an atom, and *taen*, akin to *tynu* or *estyn*, and each signifying 'to extend in its own separate manner.' The *cas* is only a *crasis*, or a contracted form of *cy-as*; the *ys*, 'what issues out of,' and *taen* or *sten*, as above.

Thus, *κασ-ισταεν*-(ος) or *κασ-στρεN*-(ος) would have the reflex of an innate natural meaning *already in Cimmerian vogue*, and appropriate to the commercial article implied, but denied in toto to *κασ-στρεP*-(ος), unless the Phœnicians, in the poverty of imitation and paucity of invention, had recourse, on their return to Tyre and Sidon (or *Yscadan*, the fishing port) to go, moaningly ignorant, to Chaldœa, in quest of a verb or noun terminating in *ρ* (like the stranger *ger*), as *casdir*, that would be good enough to *shine* in any way for them, for it, and the world, either as the sun, moon, and stars, or as gold, silver, and brass, or as the midnight oil-lamp. For my part, I am loth to believe, as regards the Phœnicians, that the Syro-Chaldaics, or rather the Europæo-Græcists, would have been allowed to 'take the shine out of' either their own language or out of their own Cimmerian experience of technical words and things.

But, be this as it may, the *Umbrie* Romans gave the phonetic sound of *stann*-(us), to the *one*, and that of their future god to the



other, because the *alcan*, in its rude, native, unsmelted, unblocked state, required, so to speak, all the *ow* (the *ou* or *V*), the *blowing*, the *breathing*, energy of *Vulcan* or *Valcan* to become the heroogonic '*opifex stanni*' of our enraptured universities. The Saxons also caught the sound, but not the sense involved, as the mere union of three Roman letters, or italics, were never destined, in their vocabulary, to convey anything but a *tinkling*, unmeaning expression of voice, just as *κασσιτερος* was, to our old friend the scholiast on Homer, a perfect enigma as to any inwardly interpreting principles of identification.

Its modern technical term may be considered as, "Bell-metal-ore, or tin pyrites. It is metallic, of a yellow grey color, inclining to red, and consists of sulphur, copper, and iron, in various proportions." This mineral, then, must have undergone the process of smelting prior to its exportation to Tartessus or elsewhere. The Britanni, consequently, must have been either an industrial people on their own account, or, another portion of the community must have worked under the superintendence of foreign merchants from Phœnicia or Bœtica. In either case, knowledge, besides some compensation or certain international benefits, would be communicated to the indigenæ of the *Insulæ Britannicæ*, which is all, at present, I contend for.

In process of time this article of commerce must have become known and appreciated by the Hellenes, through the interchange of Cimmerian or Cimbro-Armorican, Phœnician, Phœcean, Ionian, or Massilian commerce—through, for instance, a Pythias of Massilia, whom, *exempli gratia*, Strabo blames "*οτι Πυθειας ο Μασσαλιωτης δοκων ειναι φιλοσοφος, ψευδεστατος ηλεζχθη εν οις τα περι θουλεν και Βρετανιας γεωγραφει*," or "*Quod Pytheos Massiliensis, cum visus fit philosophus esse, in descriptione Thules ac Britannicæ, mendacissimus reprehenditur*." Hence, Irene is=Thule.

The Pelasgic or Hellenic Greeks, therefore, from descriptions somehow acquired, would not fail to detect its useful and brilliantly-tinged yellow qualities in connection with its amalgam with bronze and other ores in the composition of their household wares, their bronze vessels and statues, as well as in the smelting and decorating processes of their armour, spears, shields, chariots, and warlike implements, as proved by Homer in two or three passages well known to the scholar. Thus we find Britannic and Armorican industry, in one form or other, supplying, directly or indirectly, '*cubic blocks of tin*' or the raw material to the preparatory studio of a Phidias or a Paraxiteles, or other sculptors of antiquity, in the days of Samuel the prophet.

Again, even prior to this development, the discovery of its application to so many purposes of life by the Cimmerians and Phœnicians was conveyed to the Jews through a Hiram and his *predecessors* on the throne, and to other admiring amateurs of the

metal, so that, eventually, the compound metal came to be employed in the decoration of Solomon's temple, as well as in Egyptian and Assyrian objects, as irrefragably proved by antiquarian researches.

But, assuming, *par complaisance* to curtailers of history, and, taking an extreme case view of it, that the Cimmerians were ignorant of its use or adaptability to objects, I won't say *en matière de luxe*, but of objects in general, this knowledge would, nevertheless, one feels disposed to believe, in accordance with the imitative and plagiaristic qualities or propensities of man, be sooner or later, in *longo cursu annorum*, communicated to the aboriginal witnesses or extractors, if they had not already, which in the very nature of things is more than probable, tested the experiment on their own chariots and implements of war, as on minor and portable articles for domestic and useful purposes, and conveyed the glad tidings to an enraptured world in their ocean-daring 'navigia.' *Otherwise*, it must have been an *instinct* or an *accident* on the part of the Phœnicians that strangely brought them, in the first instance, a distance of nearly four thousand miles in opposition to or defiance of winds and tides of an unknown, a turbulent ocean, to the coasts of Ynys Prydain. Let the logical clear-headedness of a Whewel decide this doctrine of casuistry or of chances on principles of science, and the historic world must ratify his decision despite its infantine predilections.

Herodotus, the first Greek historian, who, while discussing the etymological question of certain Hellenic terms in use among the Hyperboreans, in reference to rivers and mountains of the far-West, fortifies the usually-received opinion and traditions of all nations in this respect—"that both the *ηλεκτρον*, amber, and *κασσιτενος*, tin, came to us [*i. e.*, Greece and Asia Minor] from the extremity of Europe," and insinuates that the former was procured somewhere about the source or at the embouchure of the River Eridanus, and the latter from the Cassitenides. Herodotus, like modern historians, seemed to have been, as regards the poverty of their classical isolation, dumb-founded with reference to an Hyperborean or Cimmerian nomenclature.

No one, I believe, will be hardy enough, except a few cockatoo interlineators of historical addenda, to claim either Prydain, Cassitenides, or Tarshish, as the producing or extracting bed or surface—the native home, in fact, of Herodotusian *ηλεκτρον*. Either of them might have had it, *in bond*, so to speak, for storing purposes or transmission, on the exigency of foreign or national interchange of commerce. Does not the article *cassitenos* also, on dissimilar principles of ultra-oceanic extraction 'mid *plurality* of isles, demolish the continental idea of its exclusively Tartessian origin? Let this question be re-weighed in the balance of truth, if at all sceptical as to the weight and measures of antiquity.

In addition to the historical evidence already given, Archdeacon

Williams states, on the authority of scientific and antiquarian lore, that "the *bronze* of the Egyptians, the Assyrians, the Greeks, the Romans, the ancient Germans, and the Danes, was an alloy of *tin* and *copper*, and specimens of this compound metal have been found of extreme antiquity." Also that "*bronze* weapons, extracted from the tumuli on the shores of Troy, [How extraordinary! How undeniably do facts of a varied character resolve themselves on their own basis! How druidically correct is the expression of Taliesin, when personating the arrival of a noble chieftain, as already cited—"I came here," *i. e.*, to Ynys Prydain, "to the remnants of the old inhabitants of Troy."] and *bronze* nails, found in the rubbish of the floor of the building at Mycenæ, called the 'Treasury of Atreus,' have, when analysed, given the same result—the amalgamation of the *two metals*. Moses mentions *bydil* or tin as being found among the spoils of the Midianites; and Ezekiel describes it as one of the metals of which 'Tarshish was the merchant of Tyre.'"

"Whence, then, came the vast stores of tin which must have been consumed in forming the countless instruments and weapons of which it was a constituent element? Ezekiel says that they came from Tarshish or Tartessus," the grand antique emporium of the West, as London now is of *foreign* tea, coffee, tobacco, snuff, &c.

Again, Diodorus Siculus, on the faith of Hecatæus, depicts the Ancient Britons of primeval date, not as Cæsar has been allowed to do by Scaligerian infamy, and reduplicated by gross negligence, but as deduced from the whole tenor of remarks made on this subject, as *skilful miners, smelters, and refiners*, and as conveying their tin, fashioned into cubical blocks, to a certain island, whither foreign merchants resorted, who carried it across to Gaul and conveyed it by land carriage to the mouth of the Rhone; and when adverting to their demeanor as members of the mercantile community, and their advanced state in civilization, Hecatæus is made to repeat his former opinions, acquired about 600 years B. C., "that in their *dealings* they are *sincere*, and far removed from the *craftiness* and *rascality* of the present age; that the island is very *prosperous*"; and, as a reason for this uniform prosperity, he goes on to state, in another place, "that the island, in *ancient times*, was never troubled by a foreign military power, for we have not heard that Hercules or Dionysius, nor any other hero or prince, made war against it—"That the Island is exceedingly populous"—"That they have kings and princes in accordance with the 'kings of the isles' of the Hebrew version; and that they are, for the most part, peacefully disposed towards each other"—[Not unlike the German princes of modern Europe, I presume, in reference to their neighbors.]—"That those who inhabit the western promontory of the island are *hospitable*, even

in an *exceeding degree*, and, by reason of their *commercial intercourse with foreign traders, completely civilised in their manners*"—(Lib v., cap. 60.)—Ye hosts of indiscriminate detractors, could ye not have given a 'favete linquis' to your diatribes with respect to proofs of this description, and respected the RIGHTS of history! Oh, no! Nothing of the sort could have been admitted! You wanted to show by implication that you, as known buccaneers and traitorous barbarians, may be deemed to have civilised your predecessors on the soil, already civilised, in longo cursu annorum, and to have wiped away the stain of treason, blood, and anarchy! Culprits may, 'tis true, in time, and on historical data, become, by humane associations, honest, honorable men. But of this hereafter. Hear what Sidonius Apollinaris says of the Saxon of A. D. 455—

"Quin et Aremoricus *piratam Sazona tractus*

"Sperebat—cui pelle salum sulcare Britannum

"Ludus et assuto glaucum mare findere Lembo."

Moreover, in reference to a voyage undertaken by the Carthaginian or Punic Himbalco, three or four centuries before the war-like enterprise of the Cæsars and their legions into the Insulæ Britannicæ—the *Æstrymnides* of the Phœnicians, the *Cassitenides* of the Hellenes, or the *Sylinæ* of the Romans, the *Scilly* Isles of the Saxons, of which each and all are identically proven, by the researches of the learned, to be identical with each other, notwithstanding the imbecile croakings of geographical misgivings.

We have, also, an *unknown ocean of facts* as carefully drawn and reported by Festus Avienus, 'from the inmost annals of the Punic people.' Let the world analyse and compare the principium, the medium, the finem, of the description given, as to oceanic position, to richness of ores, as well as to 'shipping intelligence.' Do the 'navigia' of the one tally with those of others? Do not these hide vessels indicate a distinct people?

Lest any caviller of the Macaulay stamp should, in the callous indifference of his soul, still persist to mislead the unsuspecting, credulous faith of another generation, let the problematical position of the "*Tartesiis in terminos Æstrymnidum*" be re-studied and identified by their own inherent qualities.

As Herodotus—I quote his own words—"did not know that the Cassitenides, from which Cassitenos *regularly came*, were islands," he cannot fix the identity, as "from careful inquiries made by him, he could not hear from an eye-witness that that 'further side of Europe' was at all a sea." Strabo, too, is not much better. Therefore, we must have recourse to some other testimony, however *imperfect*, though but partially acquainted with Hyperborean latitudes as to this ceaseless supply of ores.

Avienus will supply, to a certain extent, the desideratum,—though he, his predecessors and successors, for generations of

ages past and yet to come, were lamentably confused in reference to the geography of the Ancient world, and not much less so "with respect to the *relative positions* of the Insulæ in Oceano—the Celtica et Iberica regna Europæ, which, as then defined, would now create a smile of bewilderment in a Shrewsbury-boy. I refer the *scholar* to the *text* with all the confidence of future adhesion.

"In it (the Atlantic gulf) lies Gaddir, called Tartessus in former days. Here are the pillars of the persevering Hercules, Abila, and Calpe \* \* \* \* \* Here, also, is raised the summit of the promontory. Ancient times named it Œstrymnis, and the lofty ridge slopes principally to the south. Below this promontory the Œstrymnic gulf or ocean gapes widely for the inhabitants; and in this gulf the islands Œstrymnides lie scattered. *These are rich in mines of tin and lead: here dwells a numerous and powerful nation—multa bis gentis—of haughty spirit and energetic skill; all are continually engaged in merchandising,* [very much as the Cimbro-Saxon of modern times,] and in their *well-known boats* [peculiar to the Cimmerian race of that day] *plough both their own turbulent straits and the whale-producing ocean.* These know not how to fashion keels from the pine, nor do they build barks from fir-trees, according to common practice; but, in a wonderful manner, they always fit out their vessels with skins joined together; and *often* in hide vessels sail over the deep. From these islands a ship will in two days reach the island called sacred by the Ancients [*i. e.*, Ierne or Thule, sacred to Apollo, that is, to Beal, and "situated over against the Keltæ" of Diodorus Siculus]. This shows among the waves a spacious land, and it is widely cultivated by the nation of the Hiberni. Again, the island of the Albiones *expands itself in the vicinity.*"

"The Carthaginians, as Archdeacon Williams observes, made no settlement in Great Britain, or on the coast of Gaul; they merely occupied the place formerly filled by the Tartessians." This is distinctly asserted by Avienus, who says—

"The *Tartessians* were accustomed to carry their merchandise to the *borders of Œstrymnides*, also the *colonies of Carthage*, and the *communities dwelling within the pillars of Hercules*, used to frequent these seas."

And, finally, in regard to the Cassitenides, Strabo, relying on the version of some Maunderian solitary voyager, one Publius Crassus, who was the first of the Romans to report upon them, and who, in defiance of the character given of the Britanni, as "sincere in their commercial dealings, uninterrupted in their prosperity as a populous nation, and given to hospitality in an exceeding degree, and completely civilised in their manners," and who, forgetful or wilfully blind of what had been said by Avienus in their favor as "a numerous and powerful nation—men of haughty spirit and

energetic skill," selects one little island out of the groupe (reserved, probably, for a druidical school by reason of its sequestration), and then applies his indiscriminate remarks to the whole Cimbric nation. Would it, now-a-days, be just, honorable, manly, historically correct, or, rather, nationally true, were some flimsy traveller or yachter to compare, for the behests of China and Japan, and ex cathedrâ to decide the civilisation of the Greeks, Austrians, Swedes, Scotch, and Italians, of the mainland, with that of the inhabitants of certain fishing or pastoral islets in the Archipelago, the Adriatic, the Baltic, and the North Sea? Weigh the code of facts in its own scale, and then the axiom of Euclid, of "things equal the same are equal to each other," will not be thrown away to the ever-varying winds and blasts of historical inaccuracies.

"Look on this side and on that."

Lumine sub vero, circumspice docte viator  
Facta virum—culpâs, laudes, ab origine mundi.

No judge or empanelled jury would sanction such a process.

"The Cassitenides," he observes, "are ten in number; they, being sea-girt, lie near each other, northwards from the harbour of the Artabri. One of them is uninhabited; in the others dwell a people [the priests] wearing black gowns reaching to the feet [like the present monks of Europe, I ween], clad also in tunics, with girdles round their waists. [Can this refer to the lay sisters?—So, after all, the people were not quite naked or painted, or clad in skins]. They also go about with wands in their hands, something like the Furies in tragedies. [Which, Greek or Roman?] They live, principally, a nomad life [What! is there not a resemblance to the trappists here?], subsisting on their flocks and herds. And as they have mines of tin and lead [They had tools and artistic skill, had they?], they exchange these metals for earthenware, salt, and bronze, imported by merchants." I will leave the painted-skin school to deduce other facts relative to modern life on the aggregate, from the untrammelled recollections or *on dits* of a Strabo and his other contradictory imitations and suppressions of truth.

On the other hand, I feel it incumbent on me to inquire into and analyse certain allegations brought forward by certain *groundless* etymologists respecting a novel Cassiterian aspect of this question. To this theoretical school I will say, that ingenious surmises fall short, when unaccompanied by some potent proofs, or, when driven to their wit's end, to trifle with historical facts based on and compared with other facts. We Cimmerians insist, as others do from us, on something tangible to the senses—some corroboration of their ideas from uniformly accredited sources of antiquity—otherwise their fanciful modern chateaux en Espagne filled with tin and bronze, are but spectral-winged imitations of a

diseased imagination brought to an untimely end through the sheer want of oriental shadowings.

In the first place, I have no objection to the term 'cassiteros' being derived, according to fantasy, from the Sanscrit verb *kasdir*, to shine, or *castir*, *something shining*, nor at its being, at a running jump, applied to a shining metallic substance; but I do logically object to this substance, call it brass, tin, copper, or lead, if you please, serving as a theoretical basis to be referible to some alleged unsupported discovery of tin in remote antiquity by a quasi posthumous disinterring of the same *within*, yea far within, the scope and remembrance of the Christian era.

Let us probe this view—this Indian-Ocean-aspect—this ideal manifestation, or rather obscuration, of Occidentalism, as mooted by the shining *Kasdir* or *Castir* element. The problematical adoption or rejection of its signification has nothing whatever to do with the enquiry. What then!—look at your maps. Is it presumable that the Phœnicians periodically crossed the mighty Indian Ocean without a compass, to Banca or Malacca, in quest of tin or gold? The idea is preposterous; though, I admit, daring sailors might have possibly doubled the Cape of Good Hope without a compass, by keeping the land ever or occasionally in view, as stated by Herodotus. Will this idea of a Banca satisfy general belief? *Credat Judæus!* But a Jew has already, through Ezekiel, smashed the theory before it was or could be concocted. But, granting the hypothesis, *en passant*, where is the result of the mental operation? Nowhere, as far as its application to or in history is concerned—nowhere, as far as practical facts can or ever were deduced: nowhere, as regards the probability—the recorded results of a CassiteRian substantiality, except in the *lucid* brains of the modern concoctors.

But, on the other hand, it can be confidently asserted that an early British Commerce did really take place with the traffickers of East and West, in this very article.

Here a very natural question propounds itself to our view. What did the *Cærulei Britanni* get in return for their hardware? In all histories of commerce these questions are correlative. Whatever the exchange may have been, with the Phœnicians, Armoricans, or Veneti, the Massilians, the Phœceans, Ionians, Carthaginians, and Romans (who, after the conquest of their Punic rival, were the first to seize and plunder the gold-and-lore-invested island, and subject it to foreign rule) the intercourse, both socially and commercially, as regards the former Powers, must have been, as already shown, in primeval ages, advantageous to their growth and development as "a numerous, a civilised, and a powerful nation," (*magna vis gentis*) and "a people of energetic skill," and "hospitable in the extreme," in their own mother-land and their own *Britannia Antiquissima*. M

## LECTURE VI.

## CASTELLA ET ÆDIFICIA BRITANNICA.

---

"Beautiful art thou, land of my home, e'en to a stranger's glance,  
 "Thy mountains are magnificent, thy castles breathe romance,  
 "There is a charm in the 'time-worn towers,' a sadly pleasing spell  
 "In the roofless chambers where alone the owl and the ivy dwell.  
 "Land of the bard, the harp, the song, land of my love and birth,  
 "Oh, be the 'Awen' still thine own, and thine the kindly hearth."

---

AMID scenes of uninterrupted aggression, of insatiable vengeance, and of threatened depopulation, is it to be wondered at, that, during a period, *not*, be it remembered, of a *thirty years' war*—direful even then to agricultural pursuits, to arts and sciences, in fact, to modern civilization—but during a compass of a *thousand years* and upwards of such a, 'status quo,' devastation, that any fragments whatever of our triadic and bardic literature—that any relics of our prehistoric forts and castles, much less of our, as of Roman, or of your own, very humble homesteads—should have been left us, other *tens of hundreds of years afterwards*, to glean a tale of distant woes and wrongs not yet filled up, as to doled out honors in the Cambrian Church or State, by *ministers* of the *Crown*—mementoes of the sweeping past; or that any Cimmerian-speaking Cymro should have remained alive on earth to prove, from the *heniaith gysefin*, our identity with the great Cimmerian nation of Asiatic and European antiquity, beyond the extant grasp, the powerless control, of literary annals?

'Well, indeed!' is the generous, the manly sneer! 'Well!' the happy retort! Where, oh, where? is your boasted literature? where is there a trace of your footsteps on the soil? where the tokens of your golden torcs, your silver, and your bronze? your castles and your princely homes?

Stop, thou worse than adroit concealer of the truth. The 'wheres' and 'whereabouts,' *Deo gratiæ*, from north to south of Prydain Fawr, are extant still, though grave-like robed in majesty of death, as veiled with ivy-sprigs and yews or other Taliesinian emblems of the forest, to confound the slanderous unsubstantiality of the charge, and point a moral to us both. Dost thou



insinuate thereby the plausibility, the absolute necessity of Cimmerian freebooting-subjugations, if not of Cimbric extermination, to prove thy then superior state of moral culture, as of thy humanising appliances of life, as a sort of posthumous excuse to civilise the isle and arrogate supremacy? Thou reckonest without thine host. Let Sharon Turner tell thee who and what a Saxon was in pirate days of yore;—what *illiterate*, what *lawless*, what *COINless* members of disturbed society thy very traitor chiefs and warriors were, without refining codes of honor, or principles of right and wrong, in the palmy days of Arthur and his Augustan age of bardic literature of Taliesin, of Aneurin, or of Llywarch Hen! How many centuries, yea, how many adventitious causes, ignored, unthanked, or seemingly unknown, led thee onward in the *countless march of ages* to produce a Spencer, or a Chaucer, or e'en a Caractacussian model of a British 'Imperator gentium,' full six hundred years *before* our own Cimmerian galaxy of *lettered stars* above? Thy boasted *princes* were, for centuries, like those Miranda chants of, in his 'Lays of Portugal'—

“Dizem dos nossos passados  
“Que os mais *nao* Sabiam ler;”

OR,

“So rude were our forefathers in the lore  
“Of letters, that they scarce knew how to read.”

There, utrinque, will I leave thee with thy wished-for records and authorities. Close my page: consult thine own. Truth and wisdom-lessons will be found therein, perhaps.

But this mode of action, as propounded by the foregoing questions, reminds me, and not inaptly, of an anecdote I once heard in *Llyn-dan*, *Llyn-din*, or *Llyn-deyn*, alias *Troi-no-fant*, since known under its plagiarised and corrupted forms of *Lon-din-(um)*, *Trinovant-(um)*, *Lon-don*, *Lun-nun*, or *Lon-dres* (the city lake) of the continent—an anecdote, I say, of three *self-assured* robbers of the highways, S——, D——, and N——, *gloating in their pelf*, who, after having adroitly purloined the golden snuff-box of an Hibernian, *conveyed the property, and passed it over, 'en reglé,' from one accomplice to the other.* One of these immaculate innocents in crime boldly and impudently asked him hailing from Ierne, the ultima Thule of the West, to have a look at his gold box, and take a pinch of his best 'Irish blackguard.' The Hibernian, at once and complacently, without the usual reserve and ridiculous hauteur of accidental pomposities, put his gentlemanlike hands in his pockets, and, to his dismay and cost, found the ancestral treasure of his clan non est inventus. What was to be done? A brilliant thought, peculiar to the isle that gave him birth, struck the party aggrieved. "How," addressing himself to his purloiner and plausible interrogationist, "how did you know,

sir, that I took that peculiar kind of snuff at all? How were you aware it was gold and not silver?" A searching investigation took place before the tribunals of justice. The insult added to injury was exposed. A plea of *alibi* was impossible, though attempted, *flagrante delicto*. Another of the culprits had the impertinence, however, (say before William Yardley, Esq., P.M.) to put forward another plea, and dared to swear that the Irish gentleman, his ancestors, and his neighbors, whether of Prydain or Celyddon, were and ever had been as poor as himself and his mates, with regard to golden ornaments or coinage of the realm, and alleging that, from certain Volusenan hints or inuendos, or some *technical* Scaligerian versions of the law about his family, he could not have possessed himself of such a golden appendage without having, as a prior particeps criminis, stolen it himself from some other favored and more distant golden lands, at least, he surmised as much—he thought so—was not quite sure—but when further cross-examined by the bar, he had heard so from Smith, Brown, or Robinson, of the bankrupt firm of Hume, Maunder, and Co. "That will do, sir." Sentence was pronounced, and the trio were transferred to a QUOD, reserved by Justice, to conscientiously study the principles and relative value of 'Whewel's Moral Right and Wrong.' Humanity expects the chaplains to do their duty.

Apply the *moral* and its process to the treasures of our Caerau, our Castellau, and the fragmental gems of our prehistoric literature.

*Sic sæcula sæculorum* witnessed with amazement and with awe, if not with shudder, the Cimmerian nation in the pangs of life and death with the legions of the Roman world, in arms against the Sons of Earth—the true autochtons of the Isle. *Natio tamen supervixit.*

Thus, *hundreds upon hundreds* of years beheld the Cimmerian nation in the gasping throes of agony with the traitorous and unlettered hordes of Saxons and of Danes, the flattered *angeli* of Rome. It outlived the shock after all.

Ainsi *siecles sur siecles* saw and felt the plundering, burning armaments of Norman sway, of Norman tyranny of the deepest dye, goreing the life-blood of Cimmerian sons and daughters, sans relâche, et sans remords. La nation a survécu malgré tout.

Similarly, *century upon century* heard the beating throbs of our own Britannia Antiquissima circumscribed to Cambria, in mortal combat with a now quadrupled league of amalgamated foes of Anglo-Saxon-cum-Danish-Norman usurpers of her virgin soil, with here and there a renegade from the Cimbric camp, bent on havock, ruin, death, and capture of her forts, her castles, and her strongholds—the *hospitable* bulwarks of her ageless freedom and renown. Yet withal the nation managed to exist.

Felly, *oes ar ol oes* looked down upon Cimmerian forts and

castles, now reft of their invaluable bardic-druid treasures—now Gothishly dismantled or Vandally levelled to the ground; or else, as safety swayed the after-thought, the—

“Αἱ δευτεραι γε φροντιδες σοφωτεραι”

of tyrant this, or monster that, a series of years, of months, of weeks, became, each in their turn, a witness, in the cycle of events, to a few strongholds left behind as a base of future wrong to one, of future theft-monopolising-glory to the other nation, when a Roman, when a Saxon, or a Norman wing or tower, with a portcullis or a mound entrenched, was superadded to, or when, in other cases, novel piles—an Ossa on a Pelion, replaced or e'en enclosed the former British structure, on its vantage-ground of immemorial song. “Ti, Arglwydd ein D. U. W. fuost yn breswylfa i ni yn mhob cenhedlaeth.”

Thus, here, as with the plagiarisms of our own *distinctive* tongue, the tulit-alter-honorem-principle has been, as ever, rife, as ever, exclusive. Trifles do, and do not, mark events. Knowledge of races and their habits, deductions based on scientific truths, are the surest landmarks of conjecture—the indications of the gloomy past. Truth oft becomes a base to fiction: but fiction claims not that of truth. A Roman, or a later Norman coin, for instance, (I am not aware of early or anti-Cæsarean Saxon coins,) if casually found by an unreflective Anglo-Saxon, within the precincts of any fort or ground, though regardless of Britannic indications, as of coins, and heedless of its pre-occupancy of site by a former tenant, is made to stamp, at once and without reflection on his part, the aforesaid spot to be, or to have been, no other than the primary relics or exclusive foundation of either a Roman or a Norman structure. Thus the appliances of an artistic condition of life and manners are thereby systematically ignored, if they do not sometimes become the sport of rhymesters, aided by the conjectural sneers of prosaic incompetency or of partial worth.

We shall test the validity, the antiquarian truth, of this Saxonian exclusiveness, of this perversion of facts, in reference to the *ædificia, castella vel domus* of the Antiquissimi Britanni. Amor patriæ perditæ demands it; vinculum veritatis honorisque enjoins it; vox Adamitica linguæ Cimmericæ condemns it.

But why? it may asked by those indifferent to OUR honor, why rake up the past and ope the wounds of time? We Cimmericians do it not. 'Tis you, as a gallinacious tribe—a cackling order of 'Menura Annalists,' that crow defiance. 'Tis you, as *long-tailed* flocks of lyre-bird poets, *essayists*, babblers, that mock, insult, the whole Cimmerician race, with 'Beleck-beleck' repetitions or concoctions of distorted views, or with stale, unerring caricatures of 'Balangara' minstrelsy, en fait d'un peuple fabuleux, sans lettres, *sans habitations*, et sans mœurs civilisées.

As two of these accusations have been already disposed of to a certain extent, but to which other masses of evidence may still be adduced, to eradicate an indigested portion, at least, of the venom of the charge brought against one or other, we now proceed to cast a glance at the third, and endeavor de l'invisager by the reflex lights of triads and of bards, of antiquarian research and philological truth, independently of Cimbric and Armoric traditionary lore extant at this hour, to which I need not refer.

But where? I ask, en passant, where do we find, *all this time*, a faintest insight, the slightest trace, of Saxon literature?—where, of Saxon artistic skill of any kind whatever,—and where, of Saxon laws and jurisprudence, like those of Dyfnwal Moelmud? This is, I am loth to say, a subject sore to tyrants of the past—to inflated bombasts of the present. If what I state as fact can be disproved, bring, O, bring, at once, such records of defiance, *before* the days of Alfred, or a Beda's *Cædmon* with his ode or hymn, to rebut the BARBAROUS spoliations of the *past*, the heart-burning Coelbrennic demolitions of Bangor-ys-y-coed, &c., &c., with their untold Cimmerian literature, and a whole category of grievances sneeringly passed over and sapiently ignored, so as thereby to veil the deeds of wrong, and, on the bleeding relics of a Cimbric *caer*, a *castell*, or a *dinas*, with its respective *anedd*, *ty*, or *trëfaelwr*, to hurl defiance to the proof, buried, as 't was thought, 'oes ar ol oes,' or *cantvlaiad* after *cant-vlaiad*, beneath the cistfaen cinders of the dead, that still do live, reflected in their sons. 'Le roi ne meurt pas.'

The *Preserver* of our race, however, "moves in a mysterious way his wonders to perform." "He rides upon the storm" of nations, men, and things. HE brings to life and light of day, as already partly seen and felt—the very stones, the wood, the plants of Cimbric earth, as evidence surnaturel, in His court of law and equity, so that justice shall be done! Justice will be done, though not, perhaps, *yr oll*, within the compass of this age. For thee, my mother-tongue—the Eden-mother-tongue of all, a study-roll, un tour de rôle terrestre en France, Eine Wissensschaft gelernt in Deutschland, is yet reserved for thee within the halls and colleges of earth. Thou that wert, and art, the parent, mother, nurse, of all the tongues that breathe and lisp a part of thee, as I hope one day to prove,—thy roots, unknown to roots of earth, are found in Hebrew, and the Remnants of the East. I saw and *heard* a glimpse of thee, thy power, and effect, within the secret folds of China and Japan. I find thee, too, in Malayan; as, also, in the Samoan, wherein they NAVIGATE thy vocal bark. I found thee, years ago, in the district, ground, or DARGWIN, the *daergwyn*, of the Murray, among the *wci*<sup>u</sup> and the *mōrin*<sup>u</sup> of the native tribes of the Weeradgua, as of Tatiara, Warrnambool, Yarra Yarra, and of Colac. Thy presence here, thy presence

there, as rays of solar light, *piercing the chaos of humanity*, unfolds (who can, who dares, deny?) the chosen Majesty of thy birth Supreme, Unique, on wandering, *erring* earth. But, to return, where thou didst speak, *four thousand years ago*, in all the comprehensive glow of native Deffrobanian warmth, by bards and sages of the Isle—an isle marked out for thee and thine as a final refuge from the storm, 'mid the *castellated rocks*, the *fort-clad hills*, and *domiciliated plains*, of Prydain, northern Celyddon, or of Gwalia Fair—to guard thy sacred mission from on high. There! there! we now shall gladly sail, *from land where gold, by accident alone, without labor, thought, or mind, is made a god in idol man, or deemed to make the man*, and thence a friendly trip we'll make again, across the straits, to cognate Bretons of Gomerice race, though far, though dim the distance be.

Now, let us, en route on the ocean of life, imagine two cognate or distinct nations, separated by the sea, speaking, from time immemorial, a language, either based on a partial or a unique similarity of lettered or acoustic principles, in a majority of primeval terms, or again characterised by a dissimilarity as regards foreign admixtures in others, but visible at once to the twofold eye of philology and traditionary observations in each.

A colony of such a brotherhood passing from one country to the other at different epochs of their history, whether prehistoric or historic, would but corroborate and give an untold force to such a primary amalgamation, to such a fixity of tenure, to such an expansion of domiciliated interests, as would be exemplified in a technical co-operation of ideas, through an already cognately-understood uniformity of syllabic roots.

This friendly alliance of interests would, however, in the very nature of things, and in accordance with the usages of society in all ages, reciprocate or engender certain terms, if not already in existence, bearing definite meanings or mental forms peculiar to each other, as to sound and sense, with reference to the object so prehistorically denominated.

Among this allied race, therefore, would be found recondite and well-defined ideas (unknown to the copyists) living and presiding, so to speak, for untold ages, in animal and vegetable and inanimate matter, and *untransportable by lingual denegators, i. e.*, in birds, beasts, fish, insects and worms of earth, peculiar to the locale of the then Cimmeric elements of earth, air, and water, on the one side; and in grains, trees, flowers, metals, and agricultural implements, on the other. Objects unknown to the wants and experience of the one, would, possibly, be either unrepresented in their vocabulary, or if afterwards employed in an interchange of actual service, they would, in some form or other, be made known and transferred to the understanding, either by a colingual process of circumlocution, as the *chistr* of Cimmerian Gaul, by the

*dilutum pomorum vel succus e pomis expressus*, or by a borrowed adaptation of the terms in vogue by the other, as *bacca GROSSULARIA*, for *gury*s, or gooseberries, or by the ulterior adoption of a foreign root, 'pur et simple,' as *carrus vel rheda*, and *caulis*, from the Cimmerian *car*, *rhed*, and *cawl* (caw-l), a drag, 'a swift-running chariot,' of the former, and *cabbage* of the latter; or as *secale*, from the Armorican *segal*, or rye. Here we find an idea of *cabbing unknown quantities* by wholesale.

The characteristic synonymes, however, of the two former would tend, speaking literatim, to detect the third, as a stranger bird or an alien in a farm-yard, or any other *foreign* locality, and thus combinedly they would serve to demonstrate the pre-Roman or native appellations for this or that kind of Prydaenig or Arforig *structure*, carriage, implement, or vegetable, according to its respective size, nature, or quality, composition, or dimensions. A Cymro would not apply the letters constituting the *idea* of a *bwth*, or hut, to represent that of a *castell* (cast-ell), or castle, or conceive *plwm* to be *ystaen*, *i. e.*, lead to be the equivalent of *tin*. Nor would an Arforig confound his *ti* with *ur hastel* a *vrezel*, a citadel; nor the *arem* with the *couivr*, *i. e.*, brass with copper; nor would the Bretonned and the Cymry misunderstand the acoustic meaning of *ti* and *ty*, *kær* and *caer*, as our un-Celtic representatives of wisdom would imply and inculcate in their wigwam, their *mia-mia*, or cavernous reminiscences, and other self-imposing but delusive incongruities. But international facts contravene this assumption. Thus a Cæsarean admission of anterior facts nullifies unwittingly even its own Volusenian inferences. The basis of events must, to a certain degree of exactitude, tally with itself and others before and after them, in most if not in all its parts, to have made and make it a past, a future object of truth, and a source of historic reliance to all. Spleen blended with discomfiture and retreat, comments based on absence of knowledge, on the want of experience, and on their consequent premature deductions, demolished Cæsar as an authority. A general, however daring and idolised he may be, militarily speaking, cannot, with all the appliances of power, and the perpetuating ingenuity of his subordinates and later partisans, unmake history to suit his own views and their united crochets. Nor can a Scalligerian scholiast for ever nullify the classic and antiquarian world, with his mania for correction and abstractions. The expansion of nature, *tot ou tard*, cannot fail to become, as it were, an involuntary, an unwelcome detective in the capture of *error*, as well as in a condign exposé of the plausibilities that once gave it a delusive shadow and a name.

Certain articles of utility and luxe, then, tacitly working out their own cognate and innate verities, must have been in existence ages prior to any invasion. The 'Commentary' admits the

native or insular priority of certain war-chariots, encampments, towns, &c., &c. (I am speaking here of their imputed existence, and am, at present, careless as to their form and materials); consequently, trained labor, aided by science of some sort, must have produced the Cimmerian works in question. Can a man make a *car*=a *currus*=a chariot, dig *ffosau*=*fossæ*=trenches, extract and smelt *alcan*=*stannus*, and erect a *dinas caerog*=an *ur kær gloz*, the fortified towns, or *oppida*, spoken of by Cæsar, without tools, experience, and knowledge? Do tools drop down like *manna* from above? If the workman could have done so, he must have equalled, if not distanced, in mystery of craft, the stale, unfounded reports of superficialities, and the guilty concoctors of miraculous paintings, in the art of gulling, charming, and bewildering the indecision of grave and potent seigneurs and captivating the golden credulity of womanhood, under the auspicious influence and capacity of lyre-bird principles.

I shall hereafter categorise and compare the relative value of Cimbric, Armorican, Latin, and Gallic nomenclatures, in reference to articles of dress, food, beverages, grains, metals, animals, birds, fishes, and residences of various descriptions, as then not unknown, and consequently in vogue, among one or other nation of *antiquity*. This Cimmerian key must unlock the wards of Latin corrosion and expose the *tenebras* within.

In the mean time, let us imagine a case or two in point. The one, an instrument immemorially assigned to a Cimmerian *fferm*, or farm-house, as *aradr* (*ar*  $\times$  *a*  $\times$  *dr*) or *aratr-um* of the Latins; the other forming a part and parcel of an Armorican *fferm*, as *ffenester* (*ffen*  $\times$  *ester*), common to both.

I discard the terminations *a* and *um* as mere excrescences, according to the rule and practice laid down by European grammarians.

How came each of these WHOLE terms to embody a peculiar ideality of imputed meanings? I *decline* the 'ipse dixit' of a traditionary or a context interpretation, 'without showing cause,' as lawyers say, 'sui generis.'

A Latinist would perhaps derive the *whole term* of *aratrum* from *aro*, 'I plough,' *alone*, careless of the *atr-um* or *tr-um*, as mere euphonious or *drowsy* terminals; or he might, when taxed with the poverty of Latin roots, and losing sight of his own law of excrescence, advance a new plea, and refer the additional clause, when thus at his wit's end, to the accident of an *atrum* or *trum*, in the *Supine*. But do *Supines* thus invariably aid his own not very unnatural supineness, even allowing that this exception was admissible?

Un *Arrær*, que l'on *tr-ace* 'à *trum*'  
Voudrait bien que l'on décidât,  
Si *Aratr* son frere vient d' *ar-atrum*,  
Ou le même *ar-a-dr*, d' *ar-atra*?

The Cimmerian does not, as a general rule, and dares not rely thus *thoughtlessly* on such a fickle foundation. He must have the whole body to *dis-sect*. He is not content with a mere limb, however valuable in itself. The whole individual must be anatomically explained. He cannot, so to speak, separate man and wife.

Cimbrica lingua micat Vero sub lumine Solis,  
Sub radiis Lunæ lingua Latina TR-emit.

The anti-Cæsarean *ar-a-dr* or *ar-a-tr*, when analysed, explains itself by itself, as propositions in Euclid. Thus, *ar* (or *a* × *ar*) signifies, according to our Adamitic tongue, 'y gwyneb,' the face or surface,—'tîr wedi ei droi neu troi,' 'land that has been *turned* or *ploughed*,' the *dr* or *tr* being the non vowel-pointed crasis of *DROI* and *TROI*.

So, also, does the term *ffenestr*, unlike the Latin and German *fenestr-a*, and *fenster*, expound its own *inward* and *outward* meaning, as *ffen* × *estyr* 'ceule i ollwng GOLEU i dy,' a 'cavity to admit LIGHT to a house,' from *ffen* (*ffe* × *n*), 'what is exterior to the sight,' 'what is externally visible,' *awyr* or *air*, the 'brightness of air,' the 'transparency of light,' (the same idea is perceived in *ffurfafen* from *ffur* × *fen* or *men*, the firmament,) and *estyr* 'yr hyn sydd yn gyru i ffwrdd neu drwy' fel goleuni, 'what drives away or *through*,' as light.

*Fenestra* then, *literatim*, is the AIR-OR-LIGHT-admitting, the AIR-OR-LIGHT-rejecting aperture of a building. How happy and logically natural is the Cimmerian translation 'A FFENESTRI y nefoedd a agorwyd,' in reference to the deluge or the ME-BOL, and 'the luminous apertures or cavities throughout the heavens were opened.'

This paradigmatic and nature-depicting definition induced me, with fear and trembling, to consult the Hebrew text thereupon. And what do I find? The Mosaic term misinterpreted 'window' is found to be *זֶהָר*, *zeher* or *tser*, and signifies, in Hebrew and its Chaldee dialect, possibly a lantern, 'to illuminate through,' 'to give light,' i. e., to give *ffen*=lumen vel splendor=διαφαια.

Buxtorf translates *zoher*, or *zeher*, by *lumen* and *splendor*, as well as by *fenestra*.

How did the *lingual* wisdom of the Septuagint understand it? Compare the διαφαια (or *dia-ffan-es*), 'what is bright or transparent throughout,' with the Cimmerian idea.

But, it may, however, be asked, what is the Hebrew term employed when "Noah opened the *window* of the ark which he had made"? It is *חֶלֶן*, *chel-on*, the contracted form of the verb *חָלַל*, *chelel*, and signifies, a perforation, an opening, a cavity or aperture, in reference to a house, and derived from the Adamitic *cul*, or *chul*, a narrowness of opening.

But let us now return to the *ti* or *tai*, the houses of Ynys Prydain and Llydaw, abounding in prehistoric facts.



The *din* or *dinas* is interpreted by 'a *gylchyna*,' 'what encircles,' without any peculiar reference to its magnitude, and is considered to be synonymous with the Armoric *dinan* or *kær*, une ville, and the *oppidum* of the Romans, as inferred, cum grano salis, from the following passage from Cæsar :—"Oppidum Britanni vocant [And so, after all the mendacious aspersions of history, the Cimbri had their *oppida*, which, I suppose, must have had a *ty*, or *castelleu*, a house, or castellated buildings of some sort, for the "multitudo hominum infinita" for the alleged warren or cave-like people to dwell in] cum sylvas impeditas vallo atque fossâ muni-erant, quo, incursionis hostium vitandæ causâ convenire consue-verant." Were the Romans generous enough, in such a war-like conjuncture, to give or lend their enemies a *buryellgaib*, an *ur biguêl*, or a pickaxe; a *pâl*, an *ur bâl*, or a spade; a *morthwyl*, an *ur mor-hol*, or a hammer; and other industrial implements, to dig a *ffos*, an *er foz*, an *er fozel*, or a trench, to erect an *amgaer*, an *er vangöer*, or a rampart, which, as distant out-posts, protected their wood-encircled *oppida*, *din*, or *dinasoedd*, for Cæsar elsewhere remarks that these Cimbric localities were already in existence prior to a declaration of war, and excellently fortified, both by nature and by art. These are his words—"Locum nacti [Britanni] egregiè et natura et opere munitum, quem domesticæ belli, ut videbatur, causa jam antè præpaverant." So that, once more, they had not to thank the invaders for any primary military lessons in the art of fortification, nor yet for the Cimmerian expression *ffos* or *foz*, the Umbric root of their own *fossa*.

Llywarch Hen, the Cumbrian bard and princely chief of Argoed, while chanting the military achievements of Cynddylan ab Cyn-drwyn, and Elfan princes of Powys, about 520 to 530 A. D., "yn erbyn ymosodiadau y Saeson Paganaudd," against the encounters of the pagan Saxons, respecting the *lost privileges of the churches of Bassa*,—

"Eghoysau Bassa collasant eu baint

"Gweddy y difa o Loegrwys

"Cynddylan ac Elfan Powys,—

proves, inadvertently, that the *oppida* of his verse were located 'yn mron y coed,' 'in the very bosom of the wood,' the others in a *dyffrnt* or a sequestered dale between the *stone-built strongholds* or fortresses of *Tren* and *Throdwydd*, of the one, and those of *Tren* and *Thrafel*, of the other *white-built city*, and not, as Cæsar slyly insinuates, nor as he is invariably understood by *modern* commentators, in sight of the advanced posts or outskirts of the wood, into which, par exemple, he durst not enter for ocular demonstration. But their actual position is of no vital importance to the question, wherever they may have been, according to classic choice and predilection.

"Y dref wen yn mron y coed  
 "Ys ef yw heffras erived  
 "Ar wyneb y gwellt gwaed;"

also,—

"Y dref wen yn y dyffrynt," &c.  
 "Y dref wen rhwng Tren a Thrafel," &c.

The *ti* or *tai* constituting the *dinas* were generally built of wood. The detached residences were of stone, and not, probably, unlike the *Umbrica ædificia vel domus* of Rome itself at that very juncture, *before* the city of the seven hills was embellished by the boast of Augustus—with the marble of Italy and the Græcian Archipelago, as to palaces, baths, theatres, and columns.

Can the Saxon show us any proofs of his "*creberrima ædificia Britannorum fere gallicis consimilia*"? Will any one be kind enough to describe his buccaneering retreats on the *marine* coasts of the continent at this period? I am anxious to know the result.

But how is it proved that the *Insulares* had residences of *heun* stones, with or without cement? Does a man see the result of a problem before it is worked out? Read the proofs in stones of EARTH.

Some of these detached buildings were called *cader*, *bod*, *anedd*, *tre*, *tref*, *trefaelwr*, *castell*, *caer*, *llys*, *plâs*, and so forth, according to the relative position and requirements of the prince, the noble chieftain, the order of druidism, the merchant, and the peasant.

Now let us exemplify one or two of the aforesaid residences, as *trefaelwr*, according to the aspect or quality of the building. The term is derived from *tre*, a homestead, and *mael*, iron-stone. *Mael* also signifies 'gain' in its admeasurement of weight, as of value, hence *maelwr*, originally a worker in *iron-ore*, *alcant*, or *ystaen*, became synonymous with the Latin '*opifex ferri vel stanni*,' eventually a merchant, a mercator; and *TREvaelwr* became the stone mansion or residence of the *hospitable* prehistoric British traders, manufacturers, merchants, and nobles, of the land.\* Whence, possibly, originated the practice, as ever in vogue in Cambria and Caledonia, of persons taking their names from their residences, as *Cadvael*, *Cynfael*, *Derfael*, *Maelgad*, *Maelgwn Gwynedd*; also, *Pennant*, *Gwydir*, and so forth, of another order of scenic or material roots.

Let a classic Powys, a patriotic Mostyn, a princely-minded Tredegar, a benevolent Dinorben, a noble-hearted Dinevor, a learned, a bard-fostering Llanover, a *Future* Duke of Mona, and a Marquess of Pengwern with an '*ad Græcas Calendas*' triad of *Esgobion Cymraeg*, attest the sincerity of Cimmerian adaptations.

\* Consult Hecateus, of Miletus, and Helanicus, of Lesbos, in the sixth century B. C.

Mais je vous demande bien pardon, Monsieur, de vous interrompre, me disait un des mes amis de la Bretagne. Est-ce bien là le nombre de vos vraies Nobles Cimmeriens? Il n'y en a pas à ce que je comprends une demi-douzaine, pas même '*un Esgob*, pè, *un Doyan*'! C'est peu de chose en vérité! C'est triste! c'est triste! Est-ce que, par exemple, madame votre Reine ne gouverne pas <sup>un petit peu</sup> quelquefois chez vous, pour mettre ordre aux affaires. Je lui reponds, touché pour l'humanité et pour la justice moderne, il faut en demander la raison d'état, ou pourtant l'excuse de famille, à messieurs les ministres de la Couronne ANGLAISE!

Mais revenons à nos châteaux.

Again the term *castell* or *castelleu* inwardly implies the idea of *grandeur*, *protection*, and *durability*. This signification is still extant among the Bretoners, as the term 'chateau' or 'castellated mansion' is invariably given to the antique ruins of Armorican *castelleu*, throughout the length and breadth of Gallia Antiquissima.

But, to return to *din* or *dinas*. This term, like the modern church, became the focus of daily or hebdomadal gatherings, and thus laid the foundation of future hamlets, villages, or towns, as *Din-bych*, *Din-orwig*, the circular earth-work of *Dinas Corddyn*, *Dinas Brân*, &c. Thus, too, arose the Umbric *Vin-din-um* and Latin terminals in *din-um* or *dun-um*, or fortified places on the plains, from a similar origin, when applied to pre-Cæsarean cities, as *Lon-din-um*. Hence, also, *Din-aret-um*, *Din-darii*, and *Din-ia*, or *Digne*, in Gallia.

I cannot, in a mere sketch like this, be expected to give an antiquarian description of each *din* or *dinas*, my purport being to glance o'er the scene, and show the character of one as implied more or less in the other, as arrivable from the scanty means within my reach. I refer the curious to historical works bearing on these antiquarian topics. Many passages, however, in the annals and histories, both Anglican and Cambrian, require a thorough revision—a minute analysis as to *primordial foundations*, in fact.

*Castell Dinas Brân* (from its element of *cast* × *ell*, 'a protection that entangles'), according to the *Cambrian Mirror*, is thus described:—"On a conical mountain on the right, forming a back-ground of an interesting picture, stand in awful majesty the dilapidated fragments of *Castell Dinas Brân*. This is recorded among the number of *primitive Welsh castles*, and derived its name probably from *Brân Fendigaid* (or 'Bran the blessed'), from his having been sent to Rome as hostage for his son, the brave Caractacus. *Brân* and his family had the honor of being at Rome at the same time as the Apostle Paul, during his first imprisonment there. It is recorded in the historical triad (No. 35) that he was one of the three blessed sovereigns of the Island of

Prydain Brân, the blessed son of Llyr Llediaeth, who first brought faith in Christ to the race of the Cymry from Rome, where he had been hostage for his son Caractacus."

This old fortress, in its primitive condition, has performed a mighty roll in the annals of Roman invasion. It has been repeatedly demolished and re-built. It was a place of great importance so late as the time of Henry III., &c.

*Ewloe castle* is situated above a deep dingle covered with wood. Leland, in his 'Itinerary,' states that the ruinous castle or pile belonged to the family of Hoel.

*Corndochau*, the ruins of this ancient structure, have been flippantly and on Scaligerian principles of induction, like, forsooth, the alleged borrowed language, till proved to the contrary, attributed to the Romans. People do not reflect upon the results of their biased conjectures. Are not additions, alterations, and rebuildings, the rule and not the exception of buildings, as handed down to us, even in Saxon experience.?

"This antique residence now exhibits the remains of a wall, enclosing three turrets—a square, a round, and an oval one."

We have also Dyserth, otherwise called *Din-Colyn*, *Castell y Ffaiion*, and "*Castell Ceri*, which was the last of the chain of British forts on the Clwydian hills.

*Harlech Castle* is situated upon a rock of great elevation above the sea, where formerly stood its western base: (reflect upon this). According to British historians, the fortress was *primitively* (I am not speaking of the present pile, in toto) built during the internecine war between the Britons and the Romans. It was captured by the Romans, and rebuilt by Maelgwyn Gwynedd, prince of North Wales. Prior to that event, the original structure was called *Twr y graig*, or 'Rock-tower,' and afterwards *Twr Bronwen*, or the 'Fair-necked' one of the royal Bronwens, of the family of 'Bran ap Llur, Tywysog Cernyw, a Brenin Prydain,' prince of Cornwall and king of Prydain.

Mr. Barber gives the following account of Caercennin Castle: "On crossing the ruin, through its "stormy halls," we recoiled on finding ourselves upon the brink of a precipice, which, except by the side on which we ascended, encompasses the castle in a perpendicular rocky cliff upwards of four hundred feet in height. Then, climbing among the mossy fragments of the building, we discovered an opening in the ground, connected with a long subterraneous gallery, dug through the solid rock, and lighted by windows cut in the cliff, though not visible from any situation without. This recess terminates in a large gloomy cavern, which seemed to have led to some adjacent spot, forming a secret communication from the castle." This is explained by Mr. Thomas Evans, who says "the well in this castle is of a singular kind, for, instead of a perpendicular descent, here is a large winding cave,

bored *through the solid rock*, with an arched passage on the northern edge of the precipice, running along the outside of the fortress, with an easy slope to the beginning of the perforation, which is in length *eighty-four* feet. The perforation is of various dimensions; the breadth at the beginning is twelve feet, and in some places less than three; but at a medium it may be estimated to be from five to six, and the height ten, feet; the whole descent through the rock is *one hundred and fifty feet*. Notwithstanding all this extravagant labor, there is scarcely sufficient water for a small family." "On our return," continues Mr. Barber, "we were more at leisure to examine the features of the ruin, which proved to be of the simplest construction, totally *without* ornament or a single gothic form, and consisting of one *irregular court* with *towers* at each angle. *If* the Britons had any castles of stone before the arrival of Normans (a fact doubted by some antiquaries), *I imagine this to be one*. The *gateway* is not between three towers in front, but a strong covered way, on the brink of the rock, leads to the gates on the south side."

Let us examine the doubt and insult implied in that antiquarian 'If,' to our tongue and nation, and, as Cimmerians, manfully resist, as we have ever done, ALL unmerited attacks from dictatorial pomposities, be they who they may—at home or abroad. Let sceptic antiquaries (after a patient reperusal of the above), if such they be, or if they really desire to arrive at truth, though at the sacrifice of their former convictions or ephemeral conjectures, proceed, either bodily or mentally on an antiquarian pilgrimage to Asia Minor and the Crimea, still revealing the prehistoric sites and models of other Cimmerian forts and castles; or, if in dudgeon at the bare suspicious probability of their own infallibility in the matter, being questioned, they decline to accept the proposition, let them keep their scepticism to themselves, and not become the channels of propagating error which they assume to repudiate.

Does not the description above given of Caercennin Castle and of others in Prydain constitute a *base of similarity* in regard to what I have already cited about the Corycian temple courts or rock chambers of Cimmerian Cilicia, with its circuitous descent of ten stadia on a gradually inclined plane to the cavern below, "when the bed of a river (*i. e.*, the fountain or well) was shewn in a recess of a cave," and supposed to represent the lake of consecration?

Does not this description, though on a smaller scale, corroborate the cave-roomed structures, and other contiguous subterranean passages of our once Inkermanian Crimea or Cimmeria?

Does not this description coincide more or less with the Cimmerian chambered remains of Gaul and Brittany, some hewn out of the solid rock, others of an isolated and castellated character

with their *er porh*, *er perher*, gate or gateways, *un tour*, a tower, *er gambr quetan*, and *er eil-gambr*, a first and second room, *er orgarn gambr*, the central irregular court, *er hâu*, the cave or cavern with its *er fetan* or *fetan*, a well or fountain in the circuitous extremity? Does not the candid eye of classic faith detect and explain the misunderstood *castalius fons* of Græcia septemtrionalis in Cimmerian druidical recesses? Does it not expound the *Castabala's* of Asia Minor, from its elements of *cast* and *bala*, an outlet of water?

Again, we are historically informed that "about *three* miles distant from the stronghold of *Caercennin*, at the head of the Cennin, are some curious excavations, supposed to be the habitations of the ancient Britons." An observer can suppose any thing he pleases, except his own idiosyncrasy and folly.

With this description let us compare an almost parallel passage in Gallia Antiquissima, as stated in 'France Monumentale.'

In the immediate neighborhood of Chartres, the ancient fortified abode or gwyddon of Carnutesian druids, and "at a short distance from the mountain of *Lieues*, where religious rites were performed, and from the bank of the river *Eure*, there is a *vast and profound cavern* excavated on the eastern face of the mountain. It is said that in this and many other such caves, the druids used to reside during the time of the national assemblies. It was there they collected their trusted disciples in order to give them instruction, and to initiate them in the minutest details of their religious practices. Opposite to this *cavern* was a *sacred fountain* which still remains near the late Benedictine convent Josaphat."

The present cathedral site has, according to tradition of the district, replaced that of the fort and temple of the Carnutes. I was locally informed by a learned professor, that the stones of the one helped to erect the other, but such a question is now too difficult of solution. Let it then remain in legal abeyance.

These subterraneous chambers then, both here and elsewhere, were usually found contiguous to some river or stream of water and at an average distance of two or three miles from the principal stronghold or castellated mansion of the district, and served not as places of perpetual residence, according to modern whimsicalities, but as secret masonic apartments of the druids during the period of inaugurations, where the eye and ear of impertinent curiosity could not peer or listen. Do modern masons, though not a member myself, permit intrusions in their secret 'lodges'?

Let us calmly and dispassionately reflect for an instant. Let all the caves of Britannia and of Gallia be numbered! let their areas be measured! let the well-known '*multitudo hominum infinita*' of each be calculated! and the fallacy must, I apprehend, disappear *tenues* in auras, even on this assumption, and independently of other inconvertible proofs! Such are the nooks

and corners of a Saxon dilemma when circumscribed to action and to life! by the light of reason and of truth.

Though doubtful as to any early British structure having been in existence on the *foundation* now occupied by 'Rhuddlan's noble pile,' I cannot refrain from drawing your attention to certain events that quivered our very national vitality to its core therein.

"The ruins of this justly-celebrated fortress," says Mr. Parry, "have a noble and imposing appearance, from every point of view; and, when approached, the beholder is impressed with awe, especially when he reflects upon the memorable transactions which have taken place within its precincts.

"Within these walls vibrated the voice of man, sounding hilarity and grief in their turn. Here the heroic Princes of Wales entertained their brave followers, who employed their time in defence of the land of their nativity, every inch of which they disputed with their blood. Beneath these splendid arches resounded the ancient harps of Cymru which 'gave to rapture all their trembling strings.' In after time, here dwelt ambition, ruling with the rod of iron. Within these walls was practised that well-known *fraud* by which the haughty Edward *deceived* our countrymen, in promising them a prince of their own blood; and here it was he held his mock parliament, and imprisoned the last of our princes, where the savage conqueror caused him to lie in chains and would not grant him a hearing! Here was one kingdom erased from the list of nations, and another triumphant—one prince exalted and another deposed." Such is the nation now!

Let us now glance at *caer* or *cader*, a stronghold, a fortified chamber, a wall or mound of defence, a chair. *Caer* is derived from *cae* × *r*, inclosed, congregate, an enclosure, and *r*, 'inward force,' and is discovered in קִיר, *kir*, and the Armorican *ker-gloz*, 'une ville fortifié.' The primitive *cader* is preserved in דּוּר, a recess, a retreat, a chamber

Under *caer*, or *car*, pl. *caerau*, we internationally discover analogous Umbria, Sabine, and Ligurian expressions in a variety of corrupted forms, as *caere*, *cære*, *cer*, *car*, and *cria*, as *Carsula* or *Casula*, of Umbria, now *Carsoli*, from its elements of *car* and *swll*, a scene, a prospect. Io esaminai il bello prospecto.

*Car-seol-i* among the Sabini, is still called *Car-sol-i*.

*Carrea* (*car-rea*), 'the royal fortress,' from *car* and *rea* or *rhea*, the feminine noun of *rhi*, or *ri*, a prince or king, as 'a'r deheu *Ri*,' 'and the Prince of the South.' Its Italian name of *Chieri* still retains the sound of 'Caerau.' It was situated on the BOD-incus fluvius, which, as it expanded itself in its course to the Adriatic, bore the name of *Padoas*, from *bod*, a residence, and *ing*, narrow, confined,—i. e., the river near its source was *narrower*, and its banks studded with houses, as *Bod-edeurn*, *Bod-organ*, *Bodfa*, *Bodfel*, *Bodotria*, and *Bodysgallen*. Thus, also, Bodin-

comagus, or *Bod-yn-cwm-agos*, in Liguria, *i. e.*, a 'mount-residence near a dingle.'

So, also, *Car-eia*, *Cære*, *Cæresi*, in Gallia, and *Ceretanus*, in Etruria, &c., &c. Caere is, to the present hour, a common Cimmerian appellation for what its letters represent.

But what does history relate of our own Britannic Caerau? Let a few extra examples be given, to put to shame, if it be possible, the calumny of a wigwam or a cave—a black hole of Calcutta; but, in the mean time, let us examine the '*abodes*.'

The Britanni Antiquissimi had also their *tre* or *tref*, plural *trefi* or *trevydd*, originally a single homestead, then a hamlet or a town, as *Tredegar*, *Tregarnedd*, *Tregaron*, *Tregaran*, &c., at home. This prehistoric root is discoverable in its cognate Umbric form of *Trevia* in Umbria, *Treva* in the Sabine territory, and *Tre-bula* or *Balinea*, in Campania; also in *Treva* on the shores of *Mormawisa*, of Pliny, and *Trebia*, *Tremithus*, *Trebigne*, *Trebisonde*, and *Tre-lllo*, in all parts of the world.

On this term Archdeacon Williams soundly argues that "these names compared with *Vesbula*, will show that *tre* is a separable prefix, and if Lanzi (p. 508, vol. ii.) is right in affirming, on the faith of inscriptions, that the citizens of this town were called *Trebalaces*, as the Brutti were called, by Ennius, *Brutaces*, it will necessarily follow that the name of the city was originally *Tre-bala* (*i. e.*, *tre*, as above, and *bala*, 'an outlet of water'). The epithet '*Balinea*' is confirmative of this explanation." Is there an amateur of the rod-and-line en voyage ignorant of our own *Tre-y-Bala*, its *Llyn Tegid*, of salmon, trout, and pike notoriety, and the piscatorial hospitality of a Sir Watkin? a 'king *in*, but not *of*, Wales,' according to the complimentary version of George IV.

And, finally, let us briefly sketch, from the relics at our feet, the *royal residences and palaces* of our long-imputed line of Imperatores Gentium, from Brut or Prydain down to *Cynfelin*, the Cunobelin of the Romans, the last of our fifty-three anti-Cæsarean monarchs, whose names will be found inserted elsewhere.

The palaces were of *two* kinds, viz., *plâs* or *palas*, Cimbricè, and *ur Palas*, Armoricè and *Llys*. Hence *παλατιον*, from *pa* (*p* × *a*), 'what has a tendency to remain,' and *Llys* (*ll* × *y* × *s*), 'what extends out conspicuously.' The latter term is akin to *αυλη* or *aula*. Hence, the poet—

"———penetrant *Aulas* et limina regum."

The former appeared to have been the residences of the fifteen royal tribes, whether as a *caer* or a *castell*. The latter, the abode of the reigning sovereign, or princes of the blood in direct contiguity to, or in close alliance with the Crown; also, a court of regal justice.

"Mae *Llys* yn Rhosvair, mae *llyn*

"Mae *eur-gloch*, mae *Arglwydd Llywelyn*



"A gwyr tâl yn ei ganlyn  
 "Mil Myrdd, mewn gwyrd d a gwyn."

or,—

"Rhosvair can boast of its *palace* and its lake,  
 "Its *gold calling-bell*, and my Lord the Prince Llywelyn,  
 "And followers in his suite, mighty men and tall of stature,  
 "And an army of tens of thousands, robed in green and white garments."

Llywarch Hen, also, the Noble-warrior-bard of Cumbria, chaunts the regal pomp of the *Llys* of Pengwern, the palatial seat of the Prince of Powis, centuries before the *creation* of Norman Barons,

"Sefwch allan forwynion, a syllwch werydre  
 "Gynddylan, *Llys Pengwern*, neud tandde?" &c.

or,—

"Stand forth ye fair maids and look upon the dwelling of Cynddylan, the *princely palace* of Pengwern. Is there not a blazing fire?" &c., &c.

This allusion to a blazing fire may, possibly, be deemed to represent the owner of the palace, as alive with a *mens sana* in corpore sano, distributing the rights of hospitality; but, when dead, the fires were put out in the Hall of Assembly, thus symbolising, as it were, the departure of the 'vital spark of heavenly flame' to its eternal rest.

Let us, then, enumerate a few of the earliest *Llysau*, as recorded by bards, triads, mabinogion, and so forth. This category must necessarily embrace, hereafter, a few of Roman forts or palaces, seized or rebuilt on British sites, or slightly or elaborately adapted to the prevailing taste and military influx of their *now repelling* occupiers.

Now, as neither of us can claim the whole—(I am, at present, speaking of certain disputed edifices prior to the arrival of the piratical Cauai and Frisiabones),

Denique Saxonum infido sub nomine noti,  
 Ob similem lingue formam, et sermonis, et umbram —

a partition must be made. But how can this be effected, after the capture and occupation of the original models? Were not additions made in certain cases? Are not petty or important alterations taken advantage of by quibbling imbecility, to unhistorically deny a prior Lesbosian or Miletusian reality?

In this dilemma, let the *llun pedryfal*—let the well-known foundations of a Prætorium within a given area or corner of a building, point them out infallibly as the works of Roman art and skill. But these prætoria—these *lluniau pedryfal* of the antiquary, are not universal in other structures throughout Prydain. Who were the architects of these and others on the plains? Leaving these again, for argument's sake, as doubtful, as well to Briton as to Roman, let *extraordinary* abodes be resorted

to. Can it be proved that the Romans excavated the solid rock, formed spacious chambers, windows, and 'subscopulosian' passages, as at Caercennin castle and elsewhere?

In one or other of the above-mentioned category (not to arrogate a totality of claims on either side) will be found the palaces of *Caer Seiont*, *Aberffraw*, *Caerlleon*, *Caer Hên* or *Caer Rhun*, *Caerwrangon*, *Caercennin*, *Caerlliwelydd*, *Caerwent*, *Llundain*, *Trinofantwm*, *Caer Weir*, *Caer Einion*, *Coeleion*, *Ceredigion*, *Arwystli*, *Llys Bradwen*, and so forth. Taliesin chants the praises of certain antique fortresses. Would his patriotism have eulogised those of bardic oppressors? Again, were not the *oppida* of Prydain, alluded to by Cæsar, generally in the vicinity of some stronghold or other? Did the Romans erect *such* edifices by *Britannic proxy* or *Cimmerian subsidy*? Such is the absurdity when it comes to be analysed by the light of day and common sense.

"Ergrynaw Cuneddaf creiserydd  
"Yn Ngaer Weir a Chaer Liwelydd."

If it be asked, Where were the Saxons at this time? I could only surmise that they were buccaneering the Gallic shores, and plundering the cargoes of Prydainig and Venetian bottoms, and hoarding them in the oceanic caves of Friezland, like the Rifites of our day, and thus had a foretaste of what was in store for them in the Isles of the West.

Of *Llys Bradwen*, Dr. Owen Pughe thus writes,—“About two miles below *Dolgellau*, near *Penman*, are *some remains* of *Llys Bradwen* or the Court of Bradwen, which principally claims notice because *Ednywain ab Bradwen*, chieftain or prince of *Meirion*, and one of the fifteen tribes of North Wales, is the stock from which most of the families of *Meirion* derive their descent.” Upon this an editor further remarks, which is more to our purpose, that “the ground-plot of the ruins presents the vestige of an oblong building, in one of a circular form, and around the principal structure are traces of others of various shapes and dimensions. These remains altogether measure ninety feet square. The walls are rude and uncemented.”

Again, at *Caer-Elwan* “stands an obelisk of which there are about six feet above the surface of the ground.”

*Caergwrle* Castle was “originally a British fort, which, in conjunction with the neighboring fortress of *Caer Estyn*, defended this vicinity. It was afterwards seized by the Romans, and probably became an outpost to *Deva*.”

With regard to *Caerleb*, the editor of the *Cambrian Mirror* says that, “in the various townships and hamlets in this vicinity, are numerous monuments, indicative of Druidical worship. At *Bodowyn* is a remarkable cromlech, the table-stone of which, resting upon three strong supporters, is seven feet long, six feet

broad, and six feet thick. Remains of a circle of stones and a *carnedd* were once visible near it; but the stones have been removed for the purpose of building. At Tanben Cefn, on the river Breint, are two large quadrangles lying almost contiguous. *Caerleb*, or the moated intrenchment, is of a square form, having a double ditch (or *ffos*) and rampart (*amgaer*), and within foundations of angular and circular buildings. Numerous other vestiges might possibly be discovered by a careful and patient investigation; yet these appear to have been only the outworks of the grand seat of druidism."

Again let us glance awhile at a nothern fortress in the kingdom or state of Strathclud, the Ystrad Clwyd of Cimbric annals, on the river Clyde.

Carnhuanawc, the historian *cymraeg*, does not determine whether *Clud* or *Clwyd* was the original expression, inasmuch as synonymes of the former are found in South Wales, as *Clydach* and those of the latter in North Wales as *Clwyd*. The term is also discovered in old manuscripts, as *Alclud* and *Alocluothe*. The Romans auricularly converted it into *Glotta*.

After the subjugation of this northern district, and the capture of its forts and cities by the Romans, the name of *Valentia* was given to it in compliment to the emperor.

The captors called the primitive oppidum *Theodosia*, after the Roman general *Theodosius*, and made it their capital. The *castell* also, after the departure of the *Theodosians*, resumed its former name of *Alclud*, *i. e.*, *Craig-y-Clud* or rock of the Clyde, on account of its well-known rocky position on the bank of the river. The city, of which this was the stronghold, was called *Dun Bretton*, *i. e.*, the *Dinas y Brython*, the city of the Britons or *Dun Barton*. The inhabitants are known to have been called *Bretts* and *Bretton* by their future aggressors, *viz.*, the *Eingl* or Saxons. This fortress also was hereafter indiscriminately termed *Alcluth*, *Alcluth*, *Aldclyhit*, *Alcwith*, *Alocluate*, *Arecluta*, &c., from the unartistic, the unphilological manner of writing "*Yr enw gysefin Cymraeg*," the original Cimbric name. It is discovered in the Latin *Petra Cloithe*, which is evidently a corruption of the *Clud* or *Clwyd*. On the arrival of the Saxons, the inhabitants of this district were called by them *Strathclud Walli*, *Stræclod Walli*, and *Strathclutenses*. Who were these *Walli*? Let him that runs read it in the annals of the country, and *whisper* it abroad.

Before I quit the castles, let us enter upon the examination of another unexpected element of unparalleled demolition.

I may, perhaps, be excused, if I report here, for the information of my friends only, and not as *passing* food for critics, one of the causes that induced me, some eighteen years ago, when on my last visit in *Cambria*, at *Glanywern*, in *Meirion*, the then residence of my esteemed and learned cousin the present vicar

of Pwllheli, to draw my attention to the history and literature of my country. It is to him, and to that visit, that I attribute the little knowledge I have of the pure Cimbric vernacular. O, that his acoustic Hebrew and Cimmerian experience were now at my side, to guide my trembling pen through Palestine! I am, so to speak, a 'solus in terris' here. To another I am indebted for a new or an increased love for my poor unrequited countrymen. Patronus is the god supreme of Saxon rule. Patronus est pater ecclesiæ. Patronus est dispensator rei militaris et civilis. Quis est tibi amicus potens? seems to be the sum and substance of every preferment, at home and ABROAD.

A few weeks after my arrival, a distinguished Cimbric scholar, well versed in the genealogy and history of his country, also came, with his interesting young family, now happily grown up to fame and Cimmerian distinction, to spend a few days.

One day, Sir Love (for it was Major-General Sir Love Jones Parry, ex-M.P., now, alas, no more!) and I, when travelling together on the *lofty* mountain ridge between Glanywern and Llangelynin, "Cantab," said the General, as in sudden ecstasy at the grandiose scene around, "do you see yon little speck in the distant horizon?" I nodded assent to it, as a very dear old friend of mine. "Well, then, as we understand each other, let us pay a tribute to the bards that once on this Parnassian spot did echo forth their sylvan notes, and talk nothing but nature, cite nothing but nature, and try to pencil nothing but nature, at our leisure." Upon this, the gallant Cymro triadically repeated, with all the glowing pathos and bardic enthusiasm of an inspired patriot, several englynion, and, amongst others, the following historic englyn upon the subject pointed out—namely, the ruins of Cricieth, or Cricieth Castle, and the soul-stirring history attached to it and other castles of the surrounding district, as well as a citation or two from classic Taliesin respecting the deluge-sea-aghast beneath our surge-foam ken, down, down the mountain's shelving chasm—

"Uchelgar uwch y weilgi—myg amlwg

"A'r Morgymlawdd dani

"Pan fu llef y cantrefi

"Och! waeddi hallt iach oedd hi."

"No Saxon, Danish, or Norman records have ever deigned faithfully to breathe or syllable the memorial life, the once inherent life referred to in that deluge-lamentation of historic lore," said Sir Love. "All, all is dead to them,—but alive to us though dead! The scene engulfed must be a future object for your mind to dwell upon. The stones of *anedd* and of *caer*, embosomed in that very bay, proclaim aloud *triadic truth*, the herald of Seithenyn's drunken scenes and states beyond the ken of mortal man."

"How so?" I ventured to enquire; for up to that time I had

grossly neglected everything appertaining to the unbounded realities and slighted merits of the *Cimbric past*. My curiosity was not half satisfied. A few weeks after this, to me most interesting and valuable, colloquy, I found myself on an experimental tour of triadic identification, and accompanied by one or two antiquarian friends from Pengwern—the classical seat, *par parenthese*, of one of the most distinguished schools in Europe—walking in a straight line for two or three hundred yards, like an *umbra vitæ* in mid-sea of Cardigan Bay, about two or three miles from shore, at ebb tide, on an antique Cimmerian wall, sarn, or causeway, never seriously mentioned but by bards and triads, and scarcely an object of credence to triadic detractors, as Sir Love had otherwise more graphically described in his own enchanting and philosophic language. The words of my late gallant and venerable friend have made an undying impression on my mind.

“Ochenaid Gwyddno Garanhir  
“Pan droes y don droes ei dir.”

No government, no lord of the admiralty, no president of royal or geographical society, have, as yet, as far as I am aware, thought it worth their while to take pecuniary action in or spend a passing thought of extra search respecting the prehistoric deluge-geology, as exemplified in Cimbric waters. But, to return to more congenial subjects.

The rising fame of Sir Love's son, the eloquent and philosophic occupant of Madryn Park—the *Mæcenas Cambriæ*, as I am proud to recognise my then juvenile young friend, is not unknown—not unappreciated by the Cymry in this antipodean world of ours. Sterling merit must ever make its ‘*tour du monde*.’ A patron of bardic congresses, with their countless literary advantages to otherwise unaided merit, cannot but warm the fibres of the heart to tunes of harp and bardic love, undying in its throb and onward glow to immortality.

*Laus tibi bardorum floreat usque choris.*

Now, let us see the purport of this castellated and marine conversation, as ocularly and traditionally described by one of the first scholars of his age, William Owen Pughe, D. C. L., Oxon—

“The most remarkable *work of former times* in this part of the country is Sarn Padrig or Patrick's Causeway, being the remains of an embankment for securing the low lands, Cantrev-y-Gwaelawd, from the encroachment of the sea,” &c., &c.

In addition to the foregoing, Carnhuanawc also supplies the names of other *Sarnau*, as *Sarn-y-Bwch*, *Sarn Ddewi*, and *Sarn Gadugan*, and points out, at the extremity of one of the Sarnau, from antiquarian characteristics of stone walls, the imputed site of the *Brenhinllys* or palace of Gwyddno Garanhir.

The enquirer after hidden truths may study, advantageously, a poem by Taliesin, on the perdition of this Cantref-y-Gwaelawd, and which is printed, according to an authority before me, in the 'Archaiology of Wales.'

The first historical account of the catastrophe before mentioned is to be found in the triads; and herein it is related that "Seithenyn, the drunkard, the son of Seithen Saidai, king of Dyfed, did, in his drunken fit, let the sea over Cantref-y-Gwaelawd, so that there was lost the entire of the land and houses where previously were found sixteen towns, superior to all the other towns of Wales, leaving Caer Llion ar wysg as an exception; and Cantref-y-Gwaelawd was the dominion of Gwyddno Garanhir, king of Ceredigion. And that event occurred in the time of Emrys Wledig, and the people that escaped from that inundation landed in Ardudwy and Arvon, the mountains of Eryri, and other places that were not before inhabited."

Is it not marvellous? Is it not a miracle of divine interposition, that, in the general wreck of castles, forts, residences (public and private),—amid the annihilation of kings and princes, as well as the devastation of nobles, gentry, and peasantry of the race, that we have been able to retain so much—amid the horrid destruction and conflagrations of our literature and the sterling wisdom of our ancestors, by Romans of the old and modern school? Had all the civil and ecclesiastical records of our race been burnt or otherwise lost, well might a partizan of Rome have claimed the primary introduction and development of Christianity hundreds of years before the arrival of Augustine in Ynys Prydain, the emissary of a Gregory, then a simplex episcopus inter æquales episcopos universæ vel catholicæ ecclesiæ, and, shortly afterwards, the first *Phocasian Papas* of the branch Church, at Rome. Well might a Macaulay, ultimus inter scriptores fabularum Cimbriarum, with his waning school, have described us with impunity in any colors of the rainbow assigned to humanity, whether in the central districts of Africa, Asia, America, New Zealand, or in our own Australia, and the Isles of the Pacific, with all the eccentricities of a Baron Munchausen, as the echoing whim, or capricious flight of his elevated fancy might have dictated to a gulled and gullible world, of non-thinking, non-weighing-in-the-scale readers, or of other glibly-flowing concoctors and equivocators of historic abortions or "*legendary lore that lies like truth.*"



END OF THE FIRST VOLUME.

CLARSON, SHALLARD, & Co., PRINTERS, 85 BOURKE STREET EAST.



*Books Published by H. T. Dwight.*

---

**THE FOLLOWING WORKS ARE PUBLISHED**

**BY**

**H. T. DWIGHT,**

**232 BOURKE STREET EAST, MELBOURNE,**

**(NEAR THE PARLIAMENT HOUSES),**

**And may be had of all Booksellers throughout the Colonies.**

---

**By THE REV. J. E. TENISON WOODS:**

**HISTORY OF THE DISCOVERY AND EXPLORATION  
OF AUSTRALIA.**

**2 Vols. 8vo. Cloth. £1 8s.**

**GEOLOGICAL OBSERVATIONS IN SOUTH  
AUSTRALIA.**

**8vo. Cloth. 7s.**

**"Information and entertainment have seldom been so successfully  
and agreeably blended."—*Morning Post*.**

**NOT QUITE AS OLD AS THE HILLS;**

**A LECTURE ON THE EVIDENCES OF MAN'S ANTIQUITY.**

**8vo. 1s.**